THE CHINESE RECORDER

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EDITORIAL

THE WORLD-WIDE CHRISTIAN FELLOWSHIP

Western Christians need a new grip on their relation to world-wide Christian efforts. Yet mingling with them while on furlough does not leave one with a conviction that the end of those efforts is in sight. Rather the reverse. Nevertheless one cannot say *how* the future of the "missionary" enterprise will develop. When the question, "What is the future of missions?" was put to a missionary administrator he replied:—"We have lost the present generation and the next one is even more uncertain." Yet the same query when put to another mission administrator received the answer:—"We have lost the present generation but there is more hope of the next." That throws a kind of dark light on the problem too fine for ordinary eyes. It is symptomatic of the uncertainty of the general Christian mind in the West. Much emphasis is being laid on the growing support of Christian work in China by funds from Chinese sources though this is not always accompanied by due recognition of the contraction in work caused by retrenchment. In response some western Christians say, "our money is no longer needed." Others are so keenly aware of the social and economic problems of their own localities and countries that cutting down or dodging financial support of missions comes easy.

Only rarely is there a clear view of the obligations arising out of partnership in a World Christian fellowship. More attention needs to be given to what is, after all, the chief fruit of the modern Protestant missionary movement—the creation of this world-wide Christian

fellowship. True that fellowship is a mixture of sometimes conflicting ends and diverse methods. Particularly within its eastern parts it is composed of extremes of riches and poverty, literacy and illteracy. Yet in a real sense Christianity is now more a world religion than ever before. Its adherents speak nearly all tongues and dwell under all climes. To listen to all its exponents speaking at once, were that possible, would be to listen in to a babel. The often divergent emphases of the message would, also, fill a listener with a measure of dismay. Yet in spite of these discordancies Christianity is a fellowship world-wide and embracing all races of men. In some sense it is moved by a common loyalty to Christ and is endeavoring to interpret his message, although unification of that message is difficult since it passes through so many minds and is colored by so many shades of religious experience. Through the creation of this world-wide Christian fellowship missions have justified themselves. They have built up the beginnings of a fellowship capable of indefinite expansion and much larger tasks than ever before attempted. It promises developments in united action, even if building one church goes slowly, that will give a return challenge to the modern world's taunt of Christianity's failure to achieve all it might have done.

Here is a vision that western Christians need to see more clearly. This greater clarity of vision is urgently needed because they have an obligation to this fellowship that they have helped to create. Furthermore, the moral and religious problems facing this world-fellowship as a whole are very similar to those facing western Christians in particular. If further advance is to be made by Christianity in its now world-wide relationships it must come as the result of the fellowship standing and working together as a whole. The fact that western Christians still have something to give that eastern Christians need does not lessen the urgency of the necessity of their learning to work and stand together. Here emerges a new motive for western Christian support of the mission enterprise—they must stand by the fellowship they have helped to create. Western Christians may perforce give less of their possessions and even personnel but they must continue to give because they must stand by the immense possibilities of the fellowship which has grown out of their convictions and their faith. Only thus can this world-wide fellowship be made effective; only thus can it demonstrate the power of the Christian dynamic to weld divergent peoples and differing races into a force able to witness to the whole world because it is a one of the advance agents in building up a co-operative society based on religious conviction. This is a new motive that may be added to those which lead, and have led, western Christians to give so freely of their means and men to the building up of a bigger fellowship than the world has ever known. Western Christians must rise to the obligations of their partnership in the world-wide fellowship they took the lead in starting.

EMERGING WORLD CHRISTIAN DRIVE

The missionary enterprise is shifting from a world mission with its drive centered in the West to one world-wide in drive as well as

scope. One evidence is the increasing number of conferences on Christian effort which are interracial as well as international and interdenominational. The 1938 meeting of the International Missionary Council in Hangchow belongs in that category. Three things in connection with this meeting show the influence of this shift in the driving force of the modern Christian world enterprise. Western Christians are tending to leave the outlining of the programs for the meeting and its subsequent outcome to the Christian councils in the East. Then emphasis is being laid rather on the increasing of the Christian world vision than on matters of finance and administration. Again the Hangchow meeting is being looked to as a *source of help for western churches* rather than as an agency in increasing the help of western churches to "mission" churches and work alone. Western Christians, it is admitted, need primarily a "new sense of world mission." This has induced a confessional attitude on the part of western Christian leaders as revealed in the thinking of the Committee of Reference and Counsel in connection with preparation for the Hangchow meeting. This attitude is another evidence of present-day Christian seeking for a newly-centered drive for the Christian enterprise which is now truly world-wide. The admissions of weakening in the Christian sense of world mission as given below affect the entire world Christian movement but have special significance for its western contingencies. They demand early consideration. They are as follows:—

(1) There is too little conviction regarding the religious realities underlying the world mission of the church.

(2) There is confusion of mind about the function of the church in a time of a changing social order.

(3) There is a shrinking from new adventures due to the influence of institutionalism.

(4) There is not a little doubt concerning the plans and policies of missionary administration.

(5) There is a growing opinion that the World Christian Community is to be established, not so much by special agents as by the Christianizing of normal contacts.

(6) There has been alarming failure in winning the support of the younger generation.

One way to strengthen a movement is to center attention on its weaknesses. Here are six admitted weaknesses of the modern world Christian movement. But are they aspects of, for instance, Christian work in China as they are confessed to be of western Christian supporters thereof? We propose a little later to submit these confessions to some Christian leaders in China with a view to securing articles thereon in answer to the question:—Are these confessions equally true of Christianity in China? In the meantime we invite our readers to comment freely on them. Such articles and comments will help clarify thinking about the function of the Hangchow meeting.

In one sense the Christian forces in China face the same need as those at home—a "new sense of world missions." But there is an

important difference in the historical setting of that sense of Christian obligation. The "sense of world mission" of western Christians is fading; that of Christians in China and, indeed, of the East generally, is only just emerging. In the case of the first the drive has lessened; in the case of the second it still needs to be acquire a fitting momentum. Both face the need of turning a sense of mission that has heretofore been unilateral or national into one that is truly world-wide. Both need to learn how to build up a world-wide Christian drive that is adequate to world-wide effort by the Christian fellowship that is now world-wide. It is the change of emphasis from the thought of a world mission going out from the West to the world to one going out from a world-Christian fellowship, that has slowed up the western Christian sense of mission, in part at least. This is no reason for pessisism. One can admit the weakening of the western Christian sense of world mission and the inadequacy of the eastern Christian sense of the same without discouragement. A bigger sense of world mission is in the making. To make this apparent is one of the tasks set before th Hangchow meeting. The realization of it is the great need of western churches. The time has come for the world-wide Christian fellowship as represented in the International Missionary Council to realize its world-wide mission as a whole and as a single fellowship with a mission one in its essential characteristics.

CHRISTIAN HOSPITALS AND THE NEW ENVIRONMENT

The quotation given below is from a letter written by a Chinese Christian doctor, trained abroad and heading up a mission hospital with a network of eight country health centers in the province of.... We give none of the names concerned because the letter was not intended for publication and because the challenge to mission hospitals embodied therein applies to many other centers in China far removed from the one particularly concerned. Once Christian hospitals worked in an environment un-influenced by ideals of modern medical effort outside their own walls. That time has happily passed. Now that environment is growingly affected by government medical and health programs. The time has come for rapid enlargement of emerging plans of co-operation between Christian and other medical and health programs. At present Christian hospitals find themselves in danger of fighting a purely rearguard action instead of being where they ought to be, in the van of medical progress in China. This letter contains a challenge to Christian hospitals to get into the advance-guard of medical service. Here follows the letter:—

"You might have heard that the....Government has gone on with its plans for public health work. The travelling clinics have been set up and I have been asked to supervise their work in this area. I find that these clinics are not very satisfactory because they tend to settle in cities and fail to be 'travelling.' I have done my best to plan a definite itinerary for these men but I think those at headquarters are not keen to have these teams travel. I fear that the end of this bit of program will be that these trained doctors will be asked to head up *hsien* bureaus of public health, which is, I think,

a good thing. The mission hospitals must constantly be on the lookout so that they will not be left behind in this new era of medical progress.

You might have heard about a union hospital which we have planned for the county of....We are planning to reopen that work on March 1st. The city government has given us a subsidy and everything is ready except a doctor. I am unable to get one and it is so important that we should keep faith with the county. Can you help us in any way about getting a suitable doctor for the work?

This brings up the problem of trained personnel for mission hospitals. It is so difficult nowadays to get doctors to take up appointments in mission hospitals. One reason is that there is a shortage of medical graduates for medical education is now rapidly out of the reach of the average Chinese student; and the other reason is that remuneration in mission hospitals is not attractive enough for those who have put a good deal of capital into their medical training. This problem will soon become acute for many hospitals as I am finding out for this hospital just now. I am appealing to you to see whether you could help us to plan for our future:—Is it possible to get scholarships for promising Christian students, say at Shantung University or at Hunan-Yale? For instance I should like very much to recommend two students to go fom September 1937 with the definite object of getting them back to work in this mission after their graduation. If it is only possible to get free tuition, that would help."

INSIGHT INTO FACTS ABOUT CHRISTIANITY IN CHINA

"Was there ever such a mixture of means to a common end?" That is one interpretative comment of its editor on the recently published—"The 1936 Handbook of the Christian Movement in China under Protestant Auspices."* When an audience in the West was told—quoting again from the interpretative comments of this Handbook:—"In general it may be said that most of the varieties of militant Protestantism in Europe and America have their counterparts in China," the slightly surprised query emerged, "How did they get in?" One answer is that their active presence in China is in general proof of a degree of religious liberty which, in spite of occasional invasions into its borders, cannot be surpassed elsewhere. To peruse this Handbook is to realize that and many other significant facts. True it is made up of names and figures. Yet through the meshes of these can be glimpsed the romance and complexity of the Christian impact upon China. As compiled this Handbook is a cross between a missionary directory and a year book as heretofore produced in China. It is replete with facts the value of which is little clipped because of inevitable errors and incompletenesses at various points. Just to glance through this Handbook is to realize the stupendous amount of detailed work involved in its preparation. It does not, it is true, succeed in resolving finally the problem of securing accurate, in the sense of complete, statistical returns about the Christian movement in China. Such completeness rests not upon the

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editor of the Handbook, indeed, but upon those who do, or in all too many cases still should, supply them. Nevertheless here are useful facts galore even if the size and complexity of the China field leaves many still to be explored.

In this volume (352 pages) are most of the "central facts" about the personnel, history, location, institutions and backing of each of the organizations now at work in China." And if one can lay aside prejudiced preferences for the superiorities of particulars groups or activities the total result is impressive. Christian work in China is a rounded off-shoot of Christian life in the West. In spite of the setbacks of recent years and their comparative numerical smallness, seen against the background of China's millions, Christian forces in China are of significant character. Six thousand Protestant missionaries are still on the roll, about one-third of the total number which has come to China, probably 18,000. Of the million Protestant communicants won since 1907 there are now half a million. Twelve church groups include 86 percent of the communicant members and 73 percent of the missionary staff. It is interesting to note that while the missionary force is now about twenty-five per cent below its peak, western contributions to Christian work in China decreased about thirty-eight percent between 1928 and 1934. Western Christian personnel in China decreased less than the funds to support them and their work. A total of 237 Chinese Christian periodicals with a combined circulation of some 316,500, with one magazine having a circulation of 65,000, another 30,000 one 11,000 and two 10,000, shows that this field has not been overlooked. Though perhaps limited in scope mostly there are more than is sometimes realized. Of such as the above are the facts in this volume.

Centers where particular groups work, the groups working in particular provinces, Bible schools and seminaries, dealers in Christian literature, indices of societies, missions, mission stations and persons—such are some of the many other additional facts in this Handbook. All readily available. The vast amount of work in the preparation of this Handbook calls for both admiration and appreciation. These kill any desire to deal meticulously with errors and incompletenesses. In view of the fact that Protestants have only a million in the "Christian community" while Roman Catholics register 3,000,000 within their church it is fitting that the title state that the Handbook deals with the "Christian Movement under Protestant Auspices." Would not the title, "The Protestant Movement in China" be still more clear?

SPIRITUAL UNITY OF CHINESE AND JAPANESE CHRISTIANS

At the fourteenth annual meeting of the National Christian Council of Japan the Hon. D. Tagawa, M.P. is reported in the *National Christian Council* (Japan) *Bulletin*—December 1936, as making the following comment:—"In these strained times it (is) essential that the Christians in (China and Japan) should show a 'unity of the spirit in the bond of peace.' He hoped something could be put on paper and into actual practice which would make this spirit evident

before the convening of the 1938 (meeting of the International Missionary Council in Hangchow)."

These remarks were occasioned by the enforced absence of a delegate from the National Christian Council of China. Just all that Mr. Tagawa had in mind we do not know. He was probably thinking of something more demonstrative of Christian unity between the Christians of Japan and China than the not infrequent visits of Christians from both in the interests of mutual understanding and fellowship. In any event his comment as reported looks toward something beyond these. He has raised an important question. It might be phrased thus:—How could Japanese and Chinese Christians show on "paper and in actual practice" such a "unity of the spirit in the bond of peace"?

Mr. Tagawa does not, we presume, mean that such a unity of the spirit is possible if those seeking it ignore the deep and violently upset waters over which the Christians among both peoples find themselves tossing. This particular meeting of the National Christian Council of Japan, for instance, spoke of peace and patriotism but did not apparently deal with the "strained relations" which have a vital bearing on the consummation of such a unity. In one speech patriotism was thoughtfully analysed. The speaker thereof admitted that "Japanese patriotism is not yet true patriotism." We doubt not that Chinese Christians would likewise admit that their patriotism lacks much of being fully Christian. The unity desired by Mr. Tagawa and many others in both China and Japan calls, of course, for two-sided action and seeking. Yet the question obtrudes itself:—Does the fact that Japan is the aggressor in the "strained relations" lay an heavier obligation upon Japanese Christians to seek for the conditions of the unity desired? One learns, too, that the Christians in Manchuria now have their own National Christian Council but that the Japanese churches in Manchuria are to be organized geographically and seperately and are to be related to the National Christin Council of Japan. Again a question obtrudes itself:—Would not the unity of spirit desired be promoted by having all Christian groups in Manchuria joined in the *one* National Christian Council? Does that question not raise some of the issues that must be faced and settled ere evidence of the unity of spirit desired can be secured on an even wider basis? Can the Christians, to put the problem in another way, of these two contiguous lands move toward a united Christian patriotism?

We cannot, we find, get away from the thought of patriotism. It appears, though we are willing to be shown that our assumption is wrong, that the unity of spirit sought by Mr. Tagawa involves a common front—a paper statement?—on the calls to patriotism now stirring the Christians in both countries. But one difficulty that arises here is that each group of Christians is confronted by a national problem differing from that of the other. We cannot conceive of such a unity of spirit as accepts without comment the divergent aspects of the common problem. Evidently securing this unity of spirit is not a simple matter. Christians no more than others cannot

dissociate entirely their spirit from their attitude to national problems. Both countries need Christian patriots. Does Mr. Tagawa mean to hint that "on paper and in actual practice" agreement might be reached by Chinese and Japanese Christians on the existing "strained relations" that would both be Christian and usable to influence the powers that be who are not thinking in Christian terms? We hope so. In any event such a possibility is worth exploration. We give Mr. Tagawa's remarks prominent mention and comment on them frankly because we are persuaded that Christians should not evade the difficult points raised thereby. When such a unity of spirit is manifested it should be strong enough to throw some light on the "strained relations" and bring out the Christian values that ought to be conserved in spite of them. Mr. Tagawa has thrown down a gauntlet to Japanese as well as Chinese Christians. We hope it may be taken up and the issues raised thereby pushed further.

OUR EDITORS AGAIN

Once again the Editorial Board is permitted to insert a paragraph in the editorial columns of the *Chinese Recorder*. We might say it all in our sentence: "The editor has abdicated; long live the editor." But we have been so gratified at the fulfilment of our expectations as printed in the August 1936 issue that we cannot refrain from saying, "I told you so!" Mr. Barr has maintained the high standards of *Chinese Recorder* excellence, as we knew he would. Our readers all realize that. Some of them have told us so. Many of them do not know how hard he has worked, what long hours he has put in, how frequently in all sorts of weather without a motor car he has made the journey from Medhurst College to the Missions Building to discharge his editorial duties. If they did they would join with the Editorial Board in a hearty chorus of "Thank you."

Now Dr. Rawlinson is back at his desk. He spent Christmas on the steamer to keep his engagement with his Board. He looks as though he had enjoyed a good vacation. We welcome him back with the many contacts he has made and the new outlook on world events which he has secured. He has not been idle. While he was abroad he sent a stream of new subscriptions back to the *Recorder* office. He takes up his pen with the best wishes of the Editorial Board.

Behind these editorial changes has been a steady, hard-working, unchanged office staff. Their names do not appear on the editorial page nor their initials at the bottom of any column. Yet we all owe to them a debt of gratitude. The regular monthly appearance of the magazine and not a little of the editorial success is due to their faithfulness and hard work. To them our readers will wish us also to say, "Thank you."

PLEASE NOTIFY THE CHINESE RECORDER OF CHANGE OF ADDRESS AS SOON AS MADE. FAILURE TO DO THIS OFTEN MEANS LOSS OF MONEY TO THE RECORDER AND A LOST MAGAZINE TO THE SUBSCRIBER.

Future of Christian Colleges

J. LEIGHTON STUART

IT is fitting that this attempt to look ahead should begin with a glance backward. These colleges were started as a rule very simply, and primarily to train Christian workers or to provide education for the children of Christian parents. Their academic standards, material equipment and teaching personnel, however deficient, were at least better than any others, and most of them were the pioneer schools of their grade in the locality. The earliest establishment was almost without exception very local and sectarian in outlook, very western in control and content of study. Whatever the motives of the founders, the students sought entrance in the main because of the increased earning capacity to which the new foreign learning led, and with the hope of going abroad to win the still greater opportunities which that privilege made possible. They were often in effect, though not by intention, vocational schools for the study of English, the mastery of which provided openings for a variety of comparatively lucrative careers. The content of the course—whether the Bible, biology or bookkeeping—was from the students' standpoint immaterial if only it gave practice for the coveted acquirement of English. Religion was taught in required classes and by attendance on services of worship, much of it deadly dull and with but slight relation to the circumstances or spiritual needs of Chinese youth. Those who declared themselves Christians and continued so through college did this in an abnormal hothouse atmosphere, and in large numbers failed to retain their faith and fervor in the more chilling environment outside of college walls. In other cases there was a revulsion and the anti-Christian agitations of recent decades have been not infrequently led by the products of mission schools. None the less, these unpretentious institutions, with all of their human and material limitations, have accomplished results, both of the sort for which they were originally founded and others surprisingly different, which abundantly justify all the money and devoted effort put into them. The extent to which their graduates have been drawn upon for Chinese leadership in all forms of Christian activity or have as laymen given strength to local congregations is obvious at any ecclesiastical assembly. In numbers far in excess of those formally Christian have they exemplified the teaching and personal influence received in college and led in social or governmental reforms. Not only so, but the institutions as such have in varying degrees won an appreciation of Christian motives and objectives through the strictness and sincerity of their educational standards, their financial integrity, their attitude to national problems, their ordered discipline and concern for the moral and physical as well as scholastic welfare of their students, and in short through a certain pervasive quality of life which outside observers themselves have learned to describe as Christian. They have given intellectual dignity to the gospel message and have conclusively demonstrated that modern knowledge and religious faith are in

no necessary conflict. They have assisted the country in reconstructive undertakings and in the struggle to maintain its independent existence to a degree which will probably be more clearly seen by those of later generations than is possible for us who are living in the midst of the present turmoil.

Meanwhile they have kept apace with other progressive developments and adjusted themselves to rapidly changing conditions, on the whole remarkably well. The physical plants have been greatly enlarged and improved, especially during the period of American pre-depression prosperity. Scholastic work is far in advance of that prevailing in earlier years and still compares not unfavorably with that of other institutions. Enrollments are growing easily, almost too much so. The regulations of the Ministry of Education, strongly supported by public opinion, have made required religious classes and compulsory attendance on worship no longer permissible in registered institutions, but it has been amply demonstrated that religious activities can still be maintained on a voluntary basis that may be preferable even from the standpoint of genuine spiritual influence. In any case government registration is a reasonable requirement and has many compensating benefits. In this respect, in the administrative leadership, in the increasing proportion of highly qualified Chinese on the faculties, in the emphasis on Chinese studies, these institutions are becoming much more Chinese in character and outlook and are increasingly regarded as such by the people of the country. Begun as integral adjuncts to a missionary enterprise which from its nature must be foreign and transient, they are rapidly if unobtrusively taking their rightful place in an officially co-ordinated national system of higher education, differing from others chiefly in their foreign origin and religious purpose.

What then of the future? As they become more and more Chinese will they become less and less Christian? Or apart from racial factors, as they become more normally educational in character will they—as has been true of many colleges of similar origin in the West—become less devotedly and dynamically religious? Will these trends reduce their financial support from the West and will this in turn compel them to seek support from sources resulting in greater secularization? Can they even then compete successfully with the government institutions with their enormous potential resources and other advantages or even with the better privately founded ones? If any among them cease to maintain their religious nature as expressed either directly or in the many indirect features which Christian ideals ought to inspire, or if because of reducing income they become mediocre in other essential respects, are there reasons—apart from sentimental attachments, plant investment and providing a livelihood for teachers—why they should not be closed? Questions such as these must be frequently asked by observers both Christian and otherwise, as they certainly are with harassing insistence in the minds of those in positions of administrative responsibility.

Certain assumptions are fairly safe.

(1) Contributions from the West—all past experience indicates that this means primarily from the United States—will continue to diminish. Even with progress toward recovery after its seven very lean years that country will probably never again have prosperity of the kind that provided that surplus wealth which has created our own and most other private philanthropies. The long depression has also produced profound and enduring psychological consequences which with changing religious concepts will make it by no means easy to secure substantial gifts even from the small number of spiritually and internationally minded Americans who still have money to give away.

(2) The Chinese Government will, with greater political stability and consequent authority, assert its right to a larger control over all schools and may enforce more or less drastic reorganization in order to avoid needless duplication, to secure further provision for vocational emphases, or otherwise to attain a larger measure of efficiency in its comprehensive program. Such a policy should be encouraged by us and in any case it would be ungracious if not futile to resist. It would seem to be the part of wisdom, therefore, to anticipate such action by well conceived planning among ourselves. The more evident is the value of any of our institutions to the country, the more can we be assured of freedom in the conduct of its affairs, assistance as needed and cordial endorsement. This is tantamount to saying that the more Christian it is in the finest and highest sense the more completely can it count on the goodwill and co-operative helpfulness of government and people.

(3) The problem of the actively Christian character of these institutions will become increasingly, and before very long almost exclusively, dependent on the available Chinese leadership. This applies to secondary as well as higher education. Beginning with the former, it has been the proven experience in the West, and is apparently about equally so in China, that religious decisions are usually reached before entering college. The middle school is the most impressionable period. Whatever may be the administrative policy of the college, or the spiritual earnestness of its faculty, or the facilities for exerting religious influence, it cannot be really Christian in its effect upon students without at least a nucleus of those who have entered as Christians. This is especially true in China where campus life is so largely under organized student control. The supreme importance of the middle school to the religious vitality of the college is therefore obvious. The weaknesses of Christian secondary schools together with some evidences of improvement and of a gratifying increase in the number of baptisms were set forth in a recent article in the *Chinese Recorder*.* But as their administrative and teaching personnel is now predominantly Chinese, the sense of resonsibility and the qualifications for winning present-day boys and girls to Christ on the part of these Chinese officers and teachers will determine the value of the schools in this respect. The same is

*(*Present Status of Christian Schools*, E. H. Cressy, September, 1936).

tending to be the case in the colleges, aggravated to no slight extent by the paucity of Chinese who have the mental and scholarly attainments that command respect combined with evangelistic fervor or even any active concern for the religious needs of students. Is it Chinese reticence about encroaching on the spiritual privacy of another person, the modern temper among educators everywhere, or the lack of a technique suitable for existing conditions and of those trained in its use, that constitute difficulties inherent and insurmountable? Or will the creative energies ever latent in Christian faith organize—as life always does—into forms and functions adapted to the altered environment, and awaken in Chinese intellectuals an equivalent for what had been achieved in earlier stages through missionary zeal? The answer to such questions will point the way toward the solution of the crucial problem with which this paragraph began.

(4) A realistic consideration of the issue described above accentuates the advisability of maintaining in Christian schools of all grades the right type of missionary teacher. Herein lies a continuing challenge to the mission boards and similar agencies. There are in the "sending countries" young men and women beautifully fitted for such service, with beliefs, experiences and intentions of the sort that amply compensate for linguistic and other deficiencies arising from their foreign birth. They are more than ever welcomed by Chinese administrators and the whole constituency of these schools as supplying something consciously needed. The traditions of the institutions and all that has been invested in them thus far of human and financial treasure demand that these values be conserved. If Chinese are ever to be found and fitted for leadership in religious education and provision made for them in budgets raised from local sources, the most natural and hopeful process will be by the presence of such missionaries in the schools throughout the length of this as yet formative period.

(5) These colleges and universities are essential to the Christian movement. They need not continue to be ecclesiastically governed but they must retain alike their academic prestige and their religious vitality. The church must have the help of modern educated men and women. They have more than any other group created and are sustaining the new order in every phase of progressive activity. Conversely, they will as a rule and remembering that there are notable exceptions give themselves to the service of their nation more unselfishly and with more intelligent purpose if they have experienced the transforming effects of religious faith. It may be argued that the same results might be secured at far less cost through hostels and religious workers attached to non-Christian institutions or located in the great student centres. Evangelism of this type has its own usefulness and should by all means be emphasized. But it could never be a substitute for colleges Christian in origin and control with all the facilities and favoring influences only possible under such conditions, including on their faculties highly-qualified specialists in religion whose literary and other gifts would be at the service

of the nation-wide movement, with an atmosphere and an administrative purpose that make of the whole institution in its corporate life a witness to Christian truth.

If these assumptions are justified then it would seem equally incontrovertible that these institutions must continue to be maintained at the highest possible scholastic and spiritual levels and that this is impossible so long as they remain as they are now. The geographical, denominational and other reasons for the separate existence of so many have become irrelevant. By reducing much of the extravagant duplication there could be superior quality in equipment and personnel with corresponding benefits to the cause for which they have all been created. The union universities especially could carry the logic of their origin to a final consummation by which they would function as well integrated units in a single thoroughly unified entity. Not only they but this whole group of virtually unrelated Christian colleges and universities have now a superlative opportunity to achieve their better correlation. To suffer the temporary disruptions and apparent sacrifices involved calls for broad vision and unflinching idealism but it is also the part of wisdom and of simple commonsense.

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A Newcomer Views Christian Education

F. E. BAGULEY

IT is only a few years ago since I heard professor Alexander, speaking in the Manchester Students' Union, claim that the purpose of a university is to provide a liberal education for its students. If "liberal education" is the legitimate heir of liberalism, as might well be presumed in Manchester, though I myself think it to be the title of another branch of the family, hyphenated, ancient and honourable, then the sickly heir is in very bad health. Education in all countries is increasingly becoming a system by which the powers who control the nation direct all the energies and potentialities of youth into channels which serve them best. Initiative is discouraged, religion was never so intolerant, genius is actually madness or fanaticism and the supreme virtue is subordination.

In China today the illiteracy of the people is being swept away by the rigorous Ministry of Education with a rapidity comparable to the country's fastest advance on other fronts, and the complex of circumstances strongly urges forward all those who are able to take advantage of the opportunities prepared on so liberal a scale. The citizen's education, as well as being for his material advantage is also put before him as a social, national and even a religious duty. In these changed conditions there is no longer need for the missionary to teach converts to read and write before admitting them to full membership of the church: part of the reason for educational missions has gone forever in China. Moreover it seems that the great influence Christian schools and colleges have had upon national policy through government servants and officials must also wane as the monopoly of education according to modern ways and standards passes more

and more from the church to the state. There will be no more "Y.M.C.A." government—Christian education has already ceased to count as an important influence in the direction of public affairs.

This numerical insignificance need, of course, as little discourage those who are concerned in or with Christian education per se as any Christian minority in a hostile or indifferent environment need lose heart. But to continue to support and expand the educational work of the Christian missions in China the first essential is a conviction of their absolute Christian value—a value relative neither to church membership nor to the improvement of the conditions of life of the people. There is no such thing as education *as such*, only types of education: Christian, pagan, materialistic, fascist, and the Christian type, though defying definition in terms of a syllabus, produces its distinctive and unique result in the spirit of the student, nor is it difficult to imagine the whole character of such an education being vitiated by a non-Christian admixture. No school should be called Christian which does not seek to inculcate a love of God and man in the hearts and minds of its students, after the example of Christ.

Having thus briefly defined the conditions it now remains to see how for they can be met, upon which answer depends our judgement of the present and future work of missions in education in China.

The stringency with which the regulations contingent upon registration with the government are enforced seems to vary from province to province. Frequently the heavy time-table of prescribed subjects leaves little room for initiative on the part of a Christian principal, while he many have to act according to a law which he accepts more in letter than in spirit, and such insincerity, inescapable though it may be, must be reflected in some way on to the pupils. Yet in spite of these difficulties and others dependent upon them, many schools under Christian leadership undoubtedly contrive to exert a genuine Christian influence on their scholars. No general judgment can be made which will apply to all schools, but while many may feel that their results are valuable and that registration does not involve unjustifiable compromise or capitulation, may it not be that with the new expansion of government-provided education the missions should reconsider the question of running private, unrecognised schools, not trying to compete with the government schools on their own basis but offering a special kind of education for a fewer number of pupils? This would apply more to primary than to middle schools, and more to junior middle than senior middle schools, for as the age of the pupil and his powers of discrimination increase he may with advantage to his character be brought into sharper contact with his non-Christian environment, so that if he eventually enters a university it would be more valuable if he chose to enter one maintained by the government. Mission schools would thus increasingly tend to provide for those parents who wish their children to have a specifically Christian education, and while being in scholarship rather superior to others would seek above all to attain a unity of knowledge by a conscious search for the Christian way of living.

It is probably safe to say that faced with the keen competition of the government schools and colleges, which are able to offer a comparable education for very much smaller fees, the main reason why Christian schools flourish as they often do is due to their specifically Christian bias: parents prefer to send their children to a school whose tone is set by Christian masters and pupils.

The second reason would seem to be the quality of the English teaching; in these days when English has become the world's subsidiary language and in China herself is about as useful to the traveller as standard Peking, the economic value of being able to read, write and speak simple English must predispose many parents with an eye to their child's future to choose a mission school. Now while the first reason above is one which may validly be used by those who would urge the continuance of mission schools in China, the second seems to me to have no weight at all. It is rather an exploitation of the institution, and ultimately of the Christian church, by those who do not desire the chief gift, the central value of Christian education; and the interest which the skilful missionary educator might create in the lives of the youth he has charge of must be relatively small, while the overhead costs are great. It would indicate no loss of missionary effectiveness if the number of scholars dropped owing to a decrease in emphasis on English in the syllabus.

The issue is between the possibility of accepting the limitations and importions of registration making a school worthy of a Christian foundation, and the experiment of running unregistered schools, urban and rural, under the sole *aegis* of the Christian church and Christian missions in China.

And this problem is at the present unresolved, for the full implications of registration have not yet become manifest. The examples of other countries show plainly how state nationalism may quickly stereotype the thinking of a whole people from youngest to oldest, and how important is the educational system as a tool which may be used to this end. This danger of the schools becoming the institutions of another religion than Christianity is a real and present one in most countries. With the widening gulf between Christian and non-Christian it behooves the church and her missionaries to be fully convinced of the worthiness of the enterprises she is embarked upon.

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Wanted—A Chinese Ministry

GEOFFREY ALLEN

WHERE there is no vision the people perish. Where there is an obvious need which is not being met, the reason may sometimes be that the need itself has not yet been seen in true terms.

It is commonly and rightly said that we are passing from the early days of missionary expansion to the second stage of the building up of a native indigenous church. At such a time, one of the first needs is clearly a native ministry, richly endowed with powers of

leadership. It is obvious that at present the theological colleges in China are not producing adequately such a ministry. The numbers at present sent into the ministry of the church are ludicrously small, compared with the size of the area they should serve. Few if any students of university standing come to the colleges; the church is not drawing into its ministry the potential leaders of the country. Possibly students of first class ability are not yet drawn into the ministry of the church, because the vision of such work has not been presented to them, in terms which will make it seem a work requiring all their powers, and using all their powers in noblest service. Possibly the different missions have not yet presented that vision, because they themselves have not yet seen in bold enough terms all that is involved in the transition to Chinese leadership. When a vision is seen in terms most noble and most bold, then is the time that it captures men's imagination, and so also captures their allegiance.

Let us then dare to make a contribution to this vision. First and most obvious, those who would serve in the ministry must be men of deep inner consecration. They must have power to endure through days of patient waiting and disappointment. They must have an inward zest, which is only sharpened and strengthened, as it faces difficulty and adversity. They must feel an abiding claim of service, which captures and conquers every counter-claim of lazy ease. They must see a vision of God which demands whole-hearted loyalty. They must daily feel that their vision of God is poor and inadequate, and grow forward to new visions. All this and more is involved, if we say that entrance into the ministry must of necessity be a matter of individual calling. The church can and should invite men into its ministry, but it can never do more than invite; it must always leave the utmost liberty for free assent, for it must always leave place for God's inward calling.

While leaving this liberty of divine call, we may then see into what spheres of service God would seem to call men in these days. Three main spheres at once emerge. In each of these the ministry should be ready to some extent to work. It will be natural also for some to develop special powers of service in one, and others in another sphere. In every other field of life and thought advance is coming through progressive specialization. The church will only gain or retain leadership in the world, if in her ranks too thoroughness of work is achieved through specialization.

First let us notice the sphere of intellect. There is an all too popular tendency today to decry the intellectual in favour of the simple and practical. True simplicity of mind is, however, only won through long ardour of intellectual labour; true wisdom of practice is only won through study and research. Schweitzer has said: "With the spirit of the age I am in complete disagreement, because it is filled with disdain for thinking." Karl Barth has said: "Do not let us think poorly of thought; do not let us share in the anti-intellectualism of these days. We cannot act without thinking! The great demand which the mercy of God imposes on us is primarily the demand of right thought."

The church will never be established in China or any other country, until its message has sunk deep into the mind of the people, and become reborn in new creative thought. There are two main fields of Christian study. First, there is the study of Christian origins. Leonard Hodgson writes in a recent book: "In the eyes of God it is not humility but hypocrisy which girds up the loins of the mind to philosophize about astronomy and physics and other so-called secular subjects, but refuses to honour His revelation by giving it similar attention." In the last century the Bible has received an examination as keen and scholarly as has been paid to any literature. The timid have shrunk at times from such study, fearing to lose their little faith; the bold have been rewarded by the vast enhancement of value, which comes from accurate knowledge of the origins of our religion. The research of each new student is rewarded with new vision. A fascinating field awaits those scholars of China, who will bring their keenest powers to the study of Christian origins.

The faith once delivered to the saints must be delivered to each new generation, as a new word spoken into the turmoil of thought of their new day. The second field of Christian study is the integration of Christian tradition with new fields of learning. It is most necessary at the present time. Once in days past theology was the queen of the sciences. The sciences have now become so intricate, that very few people in the world achieve, or even attempt, the integration of their essential truths with the abiding truths of philsophy and faith. A large part of our present bewilderment and spiritual hesitation is due to our failure at this point. There must come a new courage, a new mental vigor, to regain for theology her proper place as queen of the sciences. She must both speak to the people in the language of the day; and, for that end, integrate the learning of the day into harmony with herself. In this work again the best fruits of Chinese learning must be brought to play their part. The additional work is also waiting, to build the best fruits of Chinese tradition into the fabric of Christianity. As one of its earliest works, the church welcomed into itself the heritage of Greek thought; as it works in new countries, the church must today welcome into itself what is best in their heritage. The church may claim to have begun its work as a native Chinese church, when in Peiping and Nanking and Canton a ministry of Chinese scholars are delivering their Bampton and Gifford lectures.

If the distrust of intellect is ever justified, it is where men have retreated into a merely intellectual world, instead of using powers of thought as avenues for richer contact with their fellow-men. The second of the three spheres, in which a Christian ministry must work, is in this field of personal relationships. Here, too, let us set the vision in the highest terms we can.

Christ is the master of the art and science of personal relationship. He has a love, universal yet also completely particular toward each individual's need; through it men and women acquire individuality in his presence. His own life so touches the lives of others around him, that he sets them free from mental ill and bodily suffering, and

liberates them into the fulness of mature personalty. It is the primary task of the Christian society, so to receive Christ's Spirit, as to perform a like liberating work.

Here, also, fascinating fields lie open. "The proper study of mankind is man." The most interesting of all fields of research is the study of human nature in its frustration and its sickness, and of the path through which it may be led into health. There is in the world at the moment a whole new interest and a whole new advance in the science of human nature. Part of this advance is coming within movements of religious awakening. In its seasons of life, the church has always known that the essence of religion is, (in a phrase of Kagawa's), "to turn worthless people into worthy ones." Only in its seasons of death has the church been preoccupied with its own structure and organization and routine. By one of those paradoxes which have so often beset Christian history, part of the advance in religious insight and work is coming right outside the borders of recognized religion. The forward advance of scientific research has moved on from the material and the organic world, to the world of human nature. New schools of psychology are bringing a new study of man, and a new practice of pastoral work. Some of these schools are avowedly close to the gospel; some would at once disclaim any religious allegiance, but nevertheless they are in fact exercising a ministry of forgiveness. There is a very important work to be done, in the synthesis of the study and the method of the new psychology with the Christian tradition of pastoral work, to which it is very often much more close than at first appears. A further fascinating field then awaits exploration, when the new psychological insight of the West is brought to bear on the character patterns of the East. The questions have as yet scarcely been raised; how far the patterns traced in western study are immediately applicable to the psychology of other cultures; and how far the traditional students of human nature in the East may in turn throw new light on work that is being done in the West

To touch the lives of others with redemptive healing power is both a science and an art. It requires a power of tenderness and sympathy and insight. Many wise saints of the church have known this power through the direct insight of love, who have never learnt it through slow paths of study. The utmost range of book-learning would not give this power, without the added touch of inward spiritual insight. In religious terms (which alone are truly adequate) those who would practise the cure of souls must themselves be living so close to God as to be able to lead others into his presence.

If the inspiration of the artist is needed, the learning of the scientist must then also play its part. Here too it is hypocrisy to withold the attention of reason from revelation. It may indeed be worse than hypocrisy; it may be criminal negligence to lay bungling hands on a soul in need, without the elementary precaution of learning what others have said concerning the needs of the soul. We may not, however, withold from such work through fear of ignorance, for the proclaiming of forgiveness to souls in need is of

the essence of the ministry of the church. Rather we must say that in theological colleges throughout the world, we need a whole new attention to the nature and the responsibility of pastoral practice; and a vast raising of the standard in training for such work. Here again there is, therefore, an appeal to the students of China, as of other lands, to lend their highest powers of love and learning, for this side of the work of the ministry.

As we go out to minister to individuals, we shall at once be led forward into the third main field of Christian service. We cannot minister to the individual, in isolation from the society of which he forms part. Even the most intimate things in personal pastoral work cannot be purely individual. It has become a common-place of modern psychology, how large a part home environment in infant years plays in the formation of character. If we are to build Christ-like characters, we must have homes worthy of the love of Christ for children. If we are to build homes in which each new generation may have their fair chance of fulness of life, we must in turn tackle the problems of unemployment, of poverty, of economic and political insecurity.

A whole new sphere of service lies open, therefore, in the field of social vision and social leadership. In earlier days in the West, the abolition of slavery and the reform of the factories were fruits of the evangelical revival. In recent times many who have found new depth of spiritual life in the Anglo-catholic movement, have expressed their life through work for the improvement of housing conditions and in the quest for a remedy for unemployment. At the moment in China the time is favourable for a forward movement in social progress; and none will deny the need. The leaders of the government are showing their desire to tackle the main social evils of poverty and opium and gambling. Through their vigor they are creating an environment favourable to social reform. It rests with the church to show a like vigor, and to supply the dynamic and the self-sacrifice needed for reform. Here again the requirements are both intellectual and practical. Many of the social issues are immensely complex; only a long labor of patient observation and clear thinking in a fellowship of many minds will win their solution; and it is through such work that the guidance of God is to be gained. The actual work of reform requires, then, qualities of initiative, of endurance, of steadfast zest under opposition; and these are all the more urgent in that they perhaps do not come too easily to the Chinese race. Once again the church requires in its ministry the very best qualities that can be found amid the students of today, in order that a Chinese ministry may have equal status with leaders in government and commerce, and so work with them in the task of social reform.

The question of status raises issues which must be faced, on the actual practical life of the ministry. The facts must be openly seen. Present salaries are very low compared with other professions, or compared with the salaries of the ministry in other countries. There is no doubt that this is part of the reason why students of good ability do not come forward. In part it is because low salary

implies low status; in part it is an actual desire for high income. The latter desire need not be wholly selfish. Where a student has been supported by his family through expensive training, he may have difficult pressures from them to enter a profession, where he can earn and repay what he has been given. So far as there is the motive of love of money, clearly that must vanish; in the ministry, as indeed in all Christians, all lesser motives must be consecrated under the single motive of the love of Christ. On the other side, the church and the missions must recognize that Christ did not require poverty from all His followers, and that there are proper consecrated uses of wealth. If a ministry are to do the expert work which is required of them, they have the right to expect a salary which will enable them to have quiet and leisure for study, the means to buy books, and the ability to entertain and offer hospitality. If the rank of the ministry is to be raised, its status must also be raised in these ways. In the older churches this is secured by century long endowments. In new countries, the church has no right to expect from a native ministry a standard of life and work, lower than it would accept for itself at home. It is no answer to object that the money to pay a ministry, vastly larger and far more highly trained, is not available. It is not the presence or absence of the money which is at fault, but rather its present use. In the field of gifts of money, as in gifts of personal service, to ask for little and to expect little is to receive deservedly even less than we ask; to present a bold vision in faith is to find our faith rewarded, as men count the vision worthy of their gifts.

So let us end on the note of vision and of worship. In discussing the three spheres of Christian work, the intellectual, the pastoral and the social, we did not include the leadership of worship. It was not forgotten. It was not added as a fourth sphere of work, because it is rather the single spirit which should invade and permeate all else. It is a fault in our religious work, that we tend to regard meetings of prayer and worship as an extra added on to life. When we so regard them they become petty and sterile. Worship attains its reality when it attains its true meaning, the giving to God of his proper worth in our work.

There is indeed a special work to be done in worship. It is the most lofty work of all; and requires again the highest gifts which man receives from God, and can offer back for His service. Here especially the church must find and train and build Chinese leadership. Each people must find for itself how most fully to express in fellowship its adoration of God. It is not enough only to translate the words and phrases of a foreign culture into a foreign tongue. We have scarcely begun the further work of aiding and training the Chinese church to build up forms of worship from their own traditions, to express their own adoration of soul.

To worship is not easy. Sometimes we too lightly expect it to be simple. We then become disappointed with our worship because we have expected too little in it. The art of adoration is the final lesson we have to learn on earth, to equip us for membership of

heaven. It is not to be expected that we should learn it in a moment on earth. Yet it is on earth that the lesson has to be learnt. It is amid the full reality of present circumstances that we must learn to reverence God. That is the ultimate claim with which we invite men to God's service. God requires for his worship, both in special seasons of prayer and throughout our work, the utmost powers we received from him of intellect, of insight and of love; it is in giving these powers and in that alone, that we receive the reward which alone is worth receiving, the joy of finding that our own lives too have become things of worth.

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The Call of the North West

CO-OPERATOR

AFTER some weeks of travel, culminating in a visit to a well-known Mongolian Prince, we sought a day's refreshment at the Southern Temple. It lay hidden from view in a valley near the foot of the mountains. The trees and copses in the neighbourhood formed a rare sanctuary for birds; tiny rivulets fed by September rains flowed through the dells, on whose steep sides medicinal herbs were to be found. Skirting the mountains on our way we had passed a group of camels grazing unattended, and a small herd of wild horses, led by a handsome stallion, had galloped across our path with a grace of motion that belongs only to perfect freedom. At rare intervals, wherever the moisture was sufficient to make possible the cultivation of grain, the isolated homestead of a Chinese peasant had been encountered. Twice a couple of Mongol tents had been seen, their occupant in charge of flocks of sheep numbering some hundreds per flock. To the west lay the steppe and sandy desert.

Even in the smiling face of nature under a golden autumn sun, it was impossible to efface the memory of the previous winter, when sheep like those we had just seen had died by tens and hundreds of thousands of hunger and cold, and the thought that even in a normal season the spring finds the flocks so debilitated by the severity of the conditions that they fall an easy prey to disease. And the plight of the Mongol himself was disquieting. Those Chinese settlers wringing the most meagre subsistence from the arid and reluctant soil had dispossessed the nomads of the best and most favoured spots where some shelter and pasture or water might perhaps be found, though fortunately an agreement has been reached by which this process is stayed. But already the farmer is within 200 *li* of the Gobi desert in the north and is occupying the oases of the Ordos in the south. The Mongolians, their economic possibilities narrowed by this alienation of the land and burdened by the great establishments of the lamas, who do so little for moral or cultural leadership, are a prey to disease, especially the venereal diseases resulting from the promiscuity of the tent life which are said to infect 80% of the adult population. Inadequate temporal leadership is provided by the princely families who, enriched first by the dis-

posal of these lands and more recently by the political interest of various powers, have been able to acquire the tastes and habits of settled, affluent life, but have seen no way of bringing the opportunities of a higher civilization to the nomadic population themselves. Education has found no means of following them across the steppe; and to take the boys and girls into schools would ruin them for their traditional life.

What can be done? Are the Mongols doomed to become a dwindling people, derelict on the narrowing fringe of the desert?

To these anxious questions an answer gradually shaped itself in the peace of that hillside retreat and in the experiences of subsequent travel. It was clear that only something which changed life and work in fundamental ways could meet the greatness of the need, but as one point after another emerged it seemed to become possible to fit them into a workable plan.

The livelihood of the nomad people and indeed the economic life of the whole northwestern region depends primarily on the sheep and their wool. A friend in Shansi had for several years been crossing imported with native breeds and had secured a crossbred which made the individual sheep five times as productive of financial value as the old. Here was hope of an economic basis for improvement. But the more valuable sheep might be less hardy and their loss would be more serious. It was necessary to plan for the growing of good fodder crops (e.g. alfalfa, but the choice to be the result of experiment) to provide winter feed. Some shelter might be called for and would under these circumstances be possible. But it is even more important that this plan necessitates the winter settlement of the nomads themselves, furnishing the required opportunity for education and moral influence, the opportunity to introduce new ways of living and a generally higher level of personal and social development. No effort would be made to effect a complete break with the past. The best of their racial tradition in ballads and songs of heroes, their love of horses and horsemanship and the open road—these and their like would be given a place as elements in the new life.

And what of the Chinese settler? Is there not a better way for him than seeking to wrest a bare subsistence, in a life of isolation and hardship, by arable farming from land which nature had intended for grazing? In Paotou and Wuyuan we had seen what General Tuan had been able to accomplish by the settlement of flood refugees from Hopei in organized villages on irrigated land, turning the Yellow River which had been their "sorrow" into the mainstay of their lives. We were soon to learn how considerable were the possibilities of further irrigation in Ningsia and elsewhere. To replace the unorganized squatting of the individual peasant families by an ordered development enjoying the services of the engineer and the agriculturalist, a higher type of social and adult education, an education linked with "reconstruction"—here was a task to challenge the youth of China, if they could but catch the vision of its possibilities.

As we travelled still further west meeting Tibetan, Mohammedan, and aboriginal groups and encountering the problems arising from the mingling of races and the clash of religions, we learnt something of the great diversity in local detail combined with the similarity of fundamental characteristics of the educational needs of the North West as a whole. It was interesting to note the ways in which modern communications were beginning to break down the old isolation not only within the area but between it and the rest of China. In the Li Chih She in Lanchow the Shanghai papers are delivered by air mail twice a week on the afternoon of the day of issue; and of course it is possible to listen in to Nanking. In Lanchow a missionary of the Seventh Day Adventist Mission spoke of his appreciation of the conversations he had been able to hold with the Physics' Department of Yenching University in the days when private broadcasting was still allowed. He himself was in the mountains in the south of the province in a section occupied by a Tibetan chief or prince. Locally the important administrative centres are connected by telephone, and motor roads are continually being extended. Air mail links twice a week with Si-an and once a week with Ningsia and Paotou. All this is immensely important since steps are being taken to make Chinese citizenship a real thing and to link education on the frontier with the more developed and better staffed institutions in the greater centres of population.

Since the National Economic Council and the National Health Administration began to take an interest in the North West, technical and medical experts have begun to enter the area in larger numbers and with higher qualifications. In Lanchow there were some twenty returned students and a community of about a hundred men and women of modern outlook, who met frequently, forming an outpost of modern China.

Plans for education with the broad purpose referred to above were discussed with the provincial authorities and met with a cordial reception. It was interesting to find a Mohammedan governor discussing with obvious sincerity the best means of bringing education to the members of that religious persuasion, who are mainly Chinese by race, in such a way as to reconcile their religiouus aspirations with citizenship in China. To him the chief step was to widen the training of the Ahungs, which is now limited to the study of their religious books in Arabic. In one province we found the Mohammedan governor and his coreligionists keen on education. There was a vigorous Mohammedan Educational Association, the secretary of which was the very competent headmaster of a good middle school. The governor gave freely to this association with the result that the schools of interest to the Mohammedan community were generally well staffed and conducted. The Central Political Institute had two schools for Mongol and Tibetan pupils, one in Suiyuan and the other in Chinghai, under capable leadership which seemed to be successful in adapting their methods to the needs of their pupils. A few provincial schools were also teaching non-Chinese lads or training teachers of these races.

If we may imagine ourselves again in the Southern Temple, this time in a Christian retreat to consider all that is possible to the church in witness through service and example, we shall find occasion both for encouragement and for questioning. Some of the best of the newer technical men in the North West are Christians who are facing their tasks with energy and resource. A public health man from Cheeloo University has not only organized splendid hospital and midwifery services in Lanchow, but has shown much ingenuity in planning for extension work in villages and outlying towns. The local head of the Epidemic Prevention Bureau is a man of Christian character. In the North, an agricultural graduate of the University of Nanking has identified himself with the needs of the farmers in western Suiyuan for several years and is rendering excellent service. While one great mission has been giving up its educational work because of the progress of government education, a more recent comer (the Seventh Day Adventist) is planning fresh effort.

Apart from any institutional work by the churches themselves, however, there are two ways in which Christians can help. Organized effort is being made to give a new quality to certain phases of government education on the lines already indicated, and to bring in good men from outside to lead in the developments. It is hoped to place such work on a firm financial basis from indemnity funds and to give it a permanency independent of the fluctuation of political and military interest. There is here a great opportunity for Christian men to find a field of service in which to devote their lives with the maximum benefit to their day and generation. This opportunity extends to teachers in the biological and physical sciences, in citizenship, in rural (agricultural) economics and co-operation, and above all in teacher training. Are there not Christian teachers, especially from north China, willing to face the hardships of life in these provinces (from Suiyuan to Chinghai) in endeavouring to make this work as far as possible the building of the Kingdom which endures and grows? Such men should communicate with Dr. Y. P. Mei of Yenching University, who is in continuous touch with this special work. And will the churches uphold such men in a task which calls for greatness of soul and creative energy, giving them a real spiritual home in the church and giving the church members a new conception of what consecrated personality may achieve in the redemption of society?

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Christian Philosophy of Rural Work

FRANK WILSON PRICE

A PHILOSOPHY of Christian rural work is now needed. Many Christian institutions are adding departments of rural service and are starting new rural experiments. Christian organizations are more and more reaching out in service to the villages. Small groups of Christians all over China are answering calls of need from rural areas. Rural churches are becoming increasingly conscious of community problems and needs and are broadening their

program of work and service. Meanwhile the government and many other agencies are active in the field of rural reconstruction. The time has come when Christian individuals and groups engaged in rural work must have a clear vision of aims, definite guiding principles, a firm underlying philosophy of Christian rural service, and a sure understanding of and faith in their own cause, if the Christian church is to make any distinctive contribution to the remaking of village China.

I wish to suggest ten guiding principles which I believe must be an essential part of this philosophy. I hope that they may serve to stimulate thought and discussion among Christian rural workers in China.

1. **We should be openly Christian.** Christian individuals or a group of Christians taking part in rural service or rural reconstruction should be openly and fearlessly Christian. As Christians we have a distinctive faith and mission and our lives and our work should reveal a distinctive quality. A group of Christians in rural work should manifest a distinctive spirit of fellowship and a unique power because of their common faith and purpose. We should not hesitate to express our Christian purpose, to seek opportunities for witnessing to our faith and experience, and to work unreservedly for the building up of a Christian fellowship in the community.

2. **We should help to meet rural needs and take our part in rural reconstruction.** The Christian group should be deeply and seriously concerned with all the needs of persons, of families and of villages in the rural community. The government is meeting some of these needs; non-official agencies are meeting others. But unmet needs are still legion. The Christian group should study its community, select certain of the greatest needs, and do what it can to meet them. This should be done in simple and practical ways, both as an expression of Christian sympathy and love and in order to bring more abundant life to the people. The Christian group should play some part in rural reconstruction, through promotion of good causes, through pioneering in new fields, through co-operation with other agencies or through the active leadership which it itself contributes. It should be willing to build slowly and from the bottom up, seeking to meet needs not otherwise being met and above all those deeper moral and spiritual needs in persons and in society.

3. **We should look at village life as a whole.** We must see the villager as a unity, a complete personality, and village life as a whole. In the words of the Jerusalem declaration; "Man is a unity, and his spiritual life is indivisibly rooted in all his conditions—physical, mental and social." The work of the Christian church should reach men, women and children and seek to influence them in all their family and social relations. We want to make better citizens, citizens of the community and of the nation, Christian citizens. The various aspects of rural service and rural reconstruction must be integrated so that the whole life of the community is improved. Rural Christian leaders should see more clearly than any other group the relation between the many factors in rural betterment—health improvement, higher standards of living, richer

intellectual life ,better community organization, stronger character and leadership, and more vital religious experience—because they see persons as wholes and village life as a whole. Our task is to arouse the desire and the will for a better life, and to show the way to wholeness of life—in the Christian sense, salvation.

4. **We should attempt a limited program of high quality.** The extent of program which a Christian group or church in a rural community should attempt will be determined in considerable measure by the leadership and membership that are available, by the method of organization and financial resources, by the opportunities presented for service, and by the faith and spirit of the group. The aim should be to work intensively rather than too extensively. It is better to become intimately acquainted with one small rural community of fifty to a hundred villages and do a fruitful and lasting work there than to spread our efforts in a superficial way over many hundred villages. Good intensive work will in the end be the best kind of extensive work. What we do should be done intelligently and effectively. We should aim at quality rather than quantity of service. We must resist the temptation to do a superficial work that can be "shown off" to visitors. We must see the value of little things well done and of unpretentious service with results not immediately apparent but lasting. No matter how limited the area of our work or how simple our program we should seek to combine scientific knowledge, the best educational methods and Christian devotion and sacrifice in realizing our aim of essentially good and permanent work.

5. **We should go into the villages and live among the people.** Christian rural workers should constantly go among the people and not wait for them to come to the workers and their institutions. Christian work in a rural community must be deeply rooted in homes and villages. A central institution, service center or church building may be an occasional meeting place or training school or house of worship. But it should draw people out of their villages only to send them back to serve and to transform their homes and their communities. We must go "deep into the villages," spend days and nights in the villages, live among the people, share their joys and sorrows, sacrifice and endure with them. The ordinary rural worker will not do this, or he will attempt it for a short period and then want to return to the more comfortable life of the market-town or the *hsien* city or the metropolitan center. The constant temptation is to do rural work from an office or by occasional trips into the villages. Followers of the Master should be willing not only to go among the people but to stay among them. If we can do this we shall have an assured place in the remaking of the villages.

6. **We should stress personal relationships and group organization.** What is the Christian approach to the villages? Through genuine friendship, first of all; through friends introduced by friends; through unselfish forms of service; and through the organization of small, voluntary, co-operating groups. These groups should aim to meet some definite need of their own or of community life. They

should be self-helping and self-directing from the beginning with such intimate and expert counsel and training from outside as may be available. They should not be mere formal organizations but should be warm with the spirit of friendship and should give a broader and deeper meaning to those personal relationships in family and village life which Chinese society has always considered important.

7. **We should make large use of local resources.** The Christian group must make large use of local resources and develop local initiative and leadership as much as possible. The village people themselves must have a large and increasing part in the working out of local programs. Any help from outside the village should be used to stimulate and encourage local planning and effort. Only thus can the rural church hope to become rooted in the rural community.

8. **We should co-operate as much as possible with other agencies and groups.** Churches and all Christian groups should co-operate in every way possible with the government and other agencies working for rural welfare, but should not sacrifice their Christian faith and principles. Following the example of Bishop Grundtwig of Denmark the church should help the government to "revive the national spirit," by teaching Christian ideals of patriotism and by building up the morale of the people. Where other organizations in the community are meeting a need we may co-operate or support their work; where a vital need is not being met we may help to arouse government attention or community interest and to organize the people to help themselves; often we may introduce outside agencies and institutions for rural betterment to the local community or bring groups in the community in touch with outside agencies which might help them. We should do all in our power to develop a community spirit. At the same time we must stand upon Christian ground and never compromise our Christian ideals.

9. **We should constantly stress the moral basis of rural reconstruction.** Rural reconstruction and the uplift of rural life are hindered on all sides by strong forces of selfishness and evil. The Christian group should be fearless and united in its opposition to all evils which it sees in individual or community life. It should openly proclaim Christian principles in the face of any wrong and injustice even though such a stand may cost persecution and suffering. It should strive continually to strengthen and to organize effectively public opinion and effort against community evils and against all forces in or out of the community which are hindering the fullest development of the villages. It should preserve and strengthen the best traditions and customs in the villages and build upon the worthy spiritual elements in the cultural inheritance of the people.

10. **We should build up the church.** The church is the permanent expression of the Christian faith and spirit in rural rebuilding. Hence we seek to bring together in group worship, group study, group fellowship and group service all Christians and all seekers for Christian truth in the community. The guiding, teaching and building up of such a group becomes an essential task

in Christian rural work. It is not enough to live and to serve as Christians in rural communities; we must also find and win comrades in the Christian faith and life and bind these together into a strong brotherhood. Ministers and voluntary workers must be trained to serve in such a church. A church-centered program broadly conceived and wisely carried out will not divide the rural neighborhood but rather help to unite it, and will contribute something vital and unique to all the rural reconstruction in the community. We look forward to the day when there will be in every rural community in China a strong Christian church, deeply rooted in village culture, serving community needs and transforming community life, united in prayer and in fellowship, teaching a real love of country and releasing the spiritual possibilities of the villages, indigenous but also vitally connected with the church of Christ historic and universal.

The best and most fruitful Christian rural work in China today is based, I believe, on these principles.

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A Rural Experiment in North China

TO bring a new spirit into the closely-woven community of a Chinese village is an achievement, but one hard to measure. Its life-pattern is so hoary a legacy, its folk-ways so intertwined with its crops, its temples, its festivals, that changes do not come easily. Yet its very steadfastness has from the beginning made it an objective for Christian work, and the lack of lasting success along certain lines of approach has inspired some new experiments in trying to bring the abundant life to these sturdy communities.

One of these experiments has been going on for some three years past in a certain village,—shall we call it Mou Village?—about ten *li* from a typical walled city of North China. A brief sketch, even by a comparative new comer, of the life, activities, and outlook of the village today, as it embodies the results of the method of approach used, may be of interest. More detailed accounts of the principles of procedure, the program and sequence of work have been given in the May and September, 1935, and October, 1936, issues of the *China Christian Educational Review*. Suffice it to say here that a small group of Chinese and foreign Christians felt the desire to try what would happen in a given village if the leaven of Christian neighbors living in its midst were used first to permeate its life quietly and naturally, before any public proclaiming of the good news was done. Mou Village was chosen. A foreigner and his wife, experienced in rural evangelization and mass educational work, and a Chinese Christian educator on leave, rented houses in a village courtyard. For some six months they lived quietly there, neighbors and friends to the whole community of some thousand families, sharing its joys and sorrows, its problems and its limitations. In their daily comings and goings among the people, they were frankly and openly Christian, but there were no public preaching services held until much later, when the people themselves asked for them.

The experience, initiative, and Christian vision of these new neighbors were entirely at the service of a community which accepted them, liked them, and soon discovered what practical help these newcomers could give toward solving problems which so often baffled them. For a firm principle of the new Christian neighbors was not to offer help until the village sensed its own need, then to help it to help itself, and to help itself co-operatively. How Mou Village began to feel and analyze its problems, and to meet them in a more and more brotherly spirit of cooperation, is a fascinating story, of which this is only a summary.

As in all communities, economic problems loomed large. From talking together over some of these, came the organization of a local village reconstruction society, composed of over twenty leading farmers, including the village head, with its own officers and five departments—livelihood, education, health, social life, and, later, religion. Though it is a private, independent body, any problem affecting village life may be brought to its attention for study and solution, and it may call on anyone in the village for help. Today it meets in its own hall, on whose walls hang commendatory scrolls, banners and certificates awarded by *hsien* officials and others for its forward-looking public spirit, and its achievements in administration, education, road-repairing and so on. Mou Village is justly proud of these, and it says openly that they owe this to the Christian neighbors who have lived among them.

For example, the new neighbors helped them to become more acutely conscious of the need for more education in the village. Naturally there followed mass education classes for men and women, an enlarging of the village school and opening it to girls, a short-term school, and last, a permanent school for women, this latter in October 1936. In addition there are now two evening lectures a week, by the village head, Christian neighbors or guests, on agricultural matters, public health, and other subjects instructive or amusing, with a social time before and after the lectures; now and then, moving pictures from a small machine; digests of local and national news on wall-bulletins; a traveling circulating library and a circulating museum housed in convenient boxes.

To train future leaders, a Young Men's Group was started some nine months ago among the older boys, aiming to co-operate with the Reconstruction Society and to develop their own abilities and energies. Its five departments have developed a gratifying initiative of their own.

Another youth training corps is the Youth's Literary Society of over fifty members, which has weekly meetings. Its varied programs are immensely popular in Mou Village, including talks and debates whose subjects and materials are prepared by themselves. repeating or reading essays, stories, giving dialogues and plays and concerts of vocal and instrumental music.

Perhaps Mou Village is proudest of its free Women's School, opened this fall on the Double Tenth, with all ceremony, in its one small room which had been made over and renovated by the Recon-

struction Society, a sub-committee of which is sponsoring the school. Twenty-five eager young women fill the room to capacity, and enjoy the simple curriculum of reading, arithmetic, singing, knitting on needles and the stocking-machines. It is to be a year-round school, though its sessions are only afternoon ones, as the majority of the pupils are busy wives and mothers.

The work now being done by the Livelihood Department of the Reconstruction Society is outstanding. They began with a cotton co-operative, now very successful, but only after a period of preparatory training which is now insisted on by Mou Village and the Christian neighbors when they are asked to help start co-operatives in nearly villages, and even far away. Mou Village has also a Loan Society which lends money, between the spring sowing and harvest, in small sums, without interest, to its poorer families whose reliability is guaranted by the co-operative.

Being predominantly an agricultural community, Mou Village was grateful to have the neighbors recommend and help them to get improved seeds, from Nanking or Yenching, of cotton, corn, drought-resisting kaoliang, and a new millet that increased their crop fifty per cent. This was indeed good neighborliness in hard times! The village learned also of the value of spraying diseased cotton, beans, and vegetables. Five other villages were glad to co-operate in buying two sprayers and the necessary chemicals, and learning how to use them. Their efforts at improving the breed of pigs by introducing Poland China boars was more successful than the introduction of Leghorn cocks among their poultry, but they are persisting.

One of the Christian neighbors interested a group of young men in forming a chapter of the Reforestation Society in the village. When they learned the reasons and the benefits, they worked hard at setting out over eight hundred elms, acacias, and mulbery trees, with some evergreens, over seventy per cent of which survived an unusual drought and other misfortunes. Over ninety-five per cent of a hundred fruit-trees which they purchased from Tunghsien rejoiced the hearts of the chapter by growing well. Now one young member is in Tunghsien studying fruit-raising as a contribution to his village.

Another lasting achievement in this drought-ridden province is the Well-digging Society, started in March, 1936, and so successful that a second one opened in a nearby village three months later. The Christian neighbors suggested that this might be one way of helping answer their own desperate prayers for rain, and more effective than expensive theatricals. Already sixty-five new wells have been dug, of which thirty-two were built with their own funds by the farmers, and thirty-three with the help of loans from a sister organization, the Living Water Society. This is a group of Christian friends, including some of the Mou Village neighbors, who have secured a revolving loan fund from interested friends, as a permanent help to the farmers. These latter have secured loans varying from twelve dollars to one hundred and fifty, depending on the size of the well to be dug, on the guarantee of their local co-operative or reconstruction societies, the sum to be repaid within five years,

without interest. Already L.C. $3800 has been loaned, in several villages. Altogether one hundred wells have been dug as the result of this promotion and co-operative help, bringing an average of 300 *mu* under irrigation during these six months.

Nor have the livelihood problems of the women been overlooked. The free loaning of three stocking-knitting machines to the members of a stocking-knitting society until skill is acquired, is one method, and the teaching of knitting in classes. An exhibition of what delicious and healthful dishes could be made of coarse, cheap materials was stimulating, and concrete groupings of bowls of food constituting a balanced diet. Exhibits of women's handwork were an important part of two large agricultural fairs held in 1934 and 1936. At the latter, over 3000 entries of agricultural products and handwork were made by the sixteen villages who gladly co-operated with Mou Village, in whose school court the fair was held. Practical illustrated lectures and demonstrations by guests were given on the mornings of the four days, instructive and amusing plays and entertainments contributed by the military, the Young Men's Society, and a neighboring city middle school in the afternoons and evenings, gave great pleasure and profit to the enthusiastic audiences which crowded the school court each day. This fair, in fact, gave a dramatic concrete presentation of the wide co-operation with groups and individuals which Mou Village has won. Beginning with the three Christian neighbors who went to live among them, there was added a leader who gave them a good deal of time in helping in agricultural projects, well-digging plans and others, and whose honest, unassuming helpfulness has made him an honored counsellor. In the spring, a gifted young man and his attractive educated wife went to live in Mou Village, and together they have given new impetus to the stirrings of the new life and spirit of mutual service among the denizens of Mou and several other neighboring villages. Some of the military officers of a large nearby encampment make their homes in Mou Village and have voluntarily co-operated in many ways. Often they have contributed music and entertainment at big village festivals which some one or all of the village organizations have sponsored. Where first a doctor and nurse from a Christian dispensary made regular visits, later the medical officers from the encampment offered to come and give free treatments three times a week to Mou citizens and their neighbors. "The people support the soldiery: why should not the military help the people?" is the sensible comment of Mou people. The faculty and students of the provincial medical college have co-operated readily in vaccination campaigns, and pupils from a middle school include Mou and its neighboring villages in their regular trips to distribute new books and specimens to the circulating libraries and museums. And Mou Village is helping some nearby villages start reconstruction societies and co-operatives, vaccination, health and cleanliness campaigns, for it appreciates how much it owes along these lines to the co-operation of others. It secured the co-operation of eight other villages and the encampment in a three days' meeting this fall, with the object of educating and inspiring with patriotic enthusiasm the twenty thou-

sand people who came to hear the lectures and see the moving pictures secured from the Board of Education.

But with all this steady growth of civic pride and initiative, of a more secure prosperity and better living conditions, of intelligence, self-reliance, and education, for so much of which the Christian neighbors gave the impetus, there is a deeper side. Some time after the neighbors went to live in Mou Village, questions began to be asked about religion. How about a group getting together of an evening and studying, fairly, the history and meaning of the religions they knew? They did just that, asking especially for a presentation of the Christian religion. This series of discussions was followed, at their request, by a comparative study of these religions, and this by a detailed study of Christianity. This came twice a week, and continues. In the spring, large groups of women and men began walking the ten *li* to the nearest church for worship. But why not have worship in Mou Village? So on an April Sunday, sixty-three men and women took the first formal step in entering the Christian church, and the family worship continues each Sunday morning. And the family element is emphasized. A women's class in studying the Bible has been meeting twice a week for some months.

Such, in briet and inadequate outline, are the changes in Mou Village. One strolling down the streets would only notice that the streets are cleaner and better and hung with neat name-signs,—the wall-bulletins hung here and there,—the primary school name hanging beside one big gate, the shining-new women's school sign hanging beside a smaller one,—a friendly welcome as one looks through the open gates into yards spread with yellow and red-brown grain drying, and smiles from the children. These are only some of the visible fruits of that new invisible spirit which has come to abide in Mou Village, weaving itself into the community life, and spreading into the "regions round about."

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The Church in South China

GILBERT BAKER

AT the Quadrennial Conference of the British Student Christian Movement in Edinburgh, I remember hearing the story of John Knox who boldly prayed "God give me Scotland." Sometimes when I have looked out over the roofs of Canton, as they range from skyscrapers to little houses in narrow streets, I have wondered whether the Christian church can dare to pray in the same way for south China. If you walk up and down the brightly lighted streets in the evening, with the jostling throngs doing their family shopping, or listen to them talking price in the tea houses there seems to be a continual accompaniment of materialism. You may hear it in the click of the abacus, or the clatter of mah-jong, played far into the night, and you might imagine that here is Vanity Fair with no room for God. But a less superficial glance shows that here is a people fundamentally friendly and reasonable. The recent events in the south, and the calm determina-

tion of Cantonese opinion not to countenance civil war, is perhaps evidence of progress in this respect. But even if these were not this brighter side to the obverse tale of sin and corruption and weakness of will, the task of the church can never be hopeless. For Christ came to redeem people at their weakest. So our prayer is not presumptuous, but is indeed already being answered.

The church in Canton seems to be fairly vigorous so far as attendance at service goes (But being Christians we must admit that statistical religion doesn't go very far!). I was very struck, on coming from England, by the degree of independence which the Chinese church has attained. All the larger churches in Canton have their own Chinese pastors; and in our own commission of the Chung Hwa Sheng Kung Hui we now have the first Chinese Assistant Bishop of this diocese in the respected and well-loved pioneer Mok San T'sang. The organization and policy, though not all of the finance, is now largely out of foreign hands, and the Christian faith is now not primarily regarded as a mere movement from abroad.

One reason for the development is of course that the church has had a longer continuous history in the south than in other parts of China. Another is the upheaval of 1925 to 1927 when most of the foreign missionaries had to withdraw, and the Chinese leaders with great bravery remained to carry on in face of considerable danger. As in the time of the Great War it is difficult for many of us of a newer generation to realize what conditions ten years ago meant for the Chinese and foreign Christians; and it is as hard for the older generation to forget them. The recovery made since those dark days is something for which to thank God.

Nevertheless there are at this stage several quite urgent questions to be answered. One is:—Are we becoming stuck and respectable? Once we have built a church and collected the congregation and the money we tend to sink into our pews and wait for the pastor and the choir to do the rest. If the congregation about fills the church that is most satisfactory. There will be enough baptisms in a year to "keep up the numbers....."

Yes, but how far is the church spreading and deepening the love of Christ in men's hearts? I know too little of the language to be able to tell what it really means for the faithful Christians who come week by week. But I am afraid; for there are in the conduct of worship and business certain signs of the things that can kill religion at home, such as formality, preocupation with detail, votes of thanks, excessive committees and bazaars. The Chinese like the English have the reputation of being practical; neither discusses religion overmuch. Does this mean that our religion is not practical or only that our discussion and therefore thinking about is not? Perhaps we have reached a stage when as in Victorian England churchgoing was popular, but people did not think about it very much, at least in public. That would not have been "good form"! Consequently when faced with scientific agnosticism, even some of the church leaders had no contemporary Christian apologetic and could only splutter.

Against this we must set the fact that the church in south China has weathered an anti-Christian movement of typhoon intensity. But it seems to have left our Christian apologetic rather waterlogged —or at least watery. The old battle between liberalism and fundamentalism rolls on, more than fifty years behind the times, and we have hardly realized what most responsible theologians in Europe grasped in the last century, that the mere statement of verbal inspiration of the Bible, and its denial on critical grounds, are both barren travesties of the Kingdom of God, The graduates from the Union Theological College in Canton go into the country full of enthusiasm to present the living historical Christ, but the people are reared on the "old teaching," and it may be that an older missionary is there who asks them awkward questions about salvation!....."Salvation?" That's a word we do not use very much. "Salvation!" We keep that word for talking about China and her enemies! (救國) Does that give a clue to the kind of religion we need?

For liberalism is in danger of becoming too respectable to save anybody. Our very proper belief that the Christian Faith should be found in all departments of life may easily be twisted into a sort of pantheism. Christian humility is perverted from the dictum, "I am not better than my non-Christian neighbours" to the *non-sequitur* "therefore my religion is not better than theirs,' instead of the proper corollary "God be merciful to me a sinner." If we only estimate the standards and progress of others by our own we do not really believe in God.

This kind of religion has of course given us a real blessing from God in the spirit of kindliness and tolerance and faith in human nature which it has brought. But it seems to be content with a vague assent at points where Jesus demanded strong decision one way or another. "He that putteth his hand to the plough and looking back is not worthy of the Kingdom of Heaven." We are much too inclined to look back and give ourselves a farewell tea-party before we start. But the field won't be ploughed and folk won't be fed unless we are convinced that it is worth ploughing. Fundamentally the need of people is not for cakes or kind words of comfort, but nothing less than communion with God.

For that people want teaching, and the fundamentalists did at least teach most of the Chinese Christians here in south China such doctrine as they know. The "new teaching," though in many ways more true to the spirit of Jesus, has interpreted "spirit" rather ephemerally. Thus we have to rely on "Christian atmosphere" to spread the gospel, and "atmosphere," like the climate of south China, can be hot and heavy and sticky! We sometimes long for the clear sparkling winter of Christian action, based on a crystal frost of coherent and intelligible Christian doctrine.

Communion with God, must of course, mean fellowship with each other in the church. Our tendency to forget that the church is Christ's body is one of our greatest weaknesses in south China. The educated Christian who stands aside from the existing church because it is divided, is not doing anything to unite it. Like the

sectarian who will not co-operate with other bodies he too is really thinking God he is not as other men. This tension is seen in Christian education, for such religious teaching as goes on in many of the largest Christian schools in Canton is divorced from the Church life of the city. For many foreigners, "missionary work" implies schools and universities and hospitals. Most of the foreign missionaries here seem to be teachers and doctors and by tacit consent evangelism and direct contact with the life of the church is left to the Chinese. I believe also that there is a class distinction creeping in, and that the upper middle school and university students are not content to go to the ordinary churches where the pastors are not always so well-educated as themselves. The solution to this world-wide problem of students and the church is for us twofold. First, the Christian warfare against snobbery; second, university-trained pastors whose education will itself raise the church's standard of thinking, and give it the imagination to become a classless and not a bourgeois society.

And what about us foreigners who live in the towns? Are we entrenched in our schools and hospitals because they are "mission property" and there is nowhere else for us to go? Our Chinese friends can really teach everything, except English, as well we can, and in many mission hospitals the leading doctors are Chinese already. Ought we to begin packing then? Some would say:—"No, because by coming from abroad we can tap sources of money for these good works." That, however, would not alone be a good enough reason for most of us.

It really depends on how we look at the church. If the most important thing for the Chinese church is to be independent and self-supporting, then the cost of our living here might be more valuable than our services. We should be like the British withdrawing from India and America from the Philippines—except that we might really go! But the kingdom of God is not like the kingdoms of the world, and in it friendship and communion with him and our fellows are more important than independence and finance. The church catholic knows no boundaries of race or nation. The coming meeting of the International Missionary Council at Hangchow will emphasize that for this country. The churches in Europe, America and China can never entirely "withdraw" from each other. China's contribution to the West is too important for such a segregation. The only criterion of our usefulness to each other is the spiritual gift of humility that we have to bring. In the south of China with its continual contact with the outside world through Canton and Hongkong, the church should be increasingly known for its supra-national quality. In these days of exaggerated national passions it is one of its most comforting aspects.

This does not mean that the church is inviting the Chinese to be bad citizens, for loyalty to Christ will purge them of the selffishness which prevents them giving their best to the country. Nevertheless the church ought to speak boldly on public questions especially on the true way to save China. It is hard for us to realize that Jesus did not save Judaea from the Romans. But membership in a world

church will help us all to love our enemies and prevent nationalism from degenerating into the fascist pattern. In this we are supported by the deepest non-aggressive and commonsense instincts of the whole Chinese people.

We must help, too, in the economic reconstruction of the countryside. This has already begun in some Christian village co-operatives, but it will have to become a much more integral part of the church's life—a very extension of the Sacrament of Broken Bread, so that the God-given life may literally and abundantly be shared. Compared with the church in the West it also seems that we do not do much in the way of social service. This is partly because the government already undertakes a good deal of relief, partly because of the family system which has always been in some ways a substitute. Yet there is still destitution and unhappiness in Canton. There are opium and gambling and many other giants to be overthrown before we can rest from our pilgrimage. One of them is the plain fact that a huge part of the city population could never get to church if it wanted to, as so many shop assistants work twelve hours a day seven days a week. Here is an opportunity for working with the government and experimenting with new forms of worship and service.

If we stick to the stereotyped conception of the church as a building with rather a fortuitous number of people who come to it, it will become no more Christian than the one in the West. Our pattern is not the western church (though we can borrow much that is indispensable therefrom) but God's plan for the church of China, seeking to redeem the whole of society, to bring out the fundamental truths of its culture, and to become God's people, giving from him new life to the country and new hope to the work.

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What the Young Men's Christian Association Has Contributed to the Chinese Church

T. T. LEW

(An article published in Chinese in the Truth and Life Magazine, October, 1935, and in pamphlet form, being No. 4, Yenching Minor Tracts.)

(*Translated by* T. K. WONG)

Part II.

(For Part I see *Chinese Recorder*, January 1937, page 42)

V. Fifth, another important contribution of the Y.M.C.A. to the church in China has been the fact that the former concentrates its efforts on program activities.

THE main function of the church ever since she was first established more than nineteen centuries ago has been to preach the gospel. It would be unfair to say that the church in China has not done her best to carry out this function. Among the various features of the church's program, it is preaching that occupies most of her time. Now-a-days, any church worker may

call himself a "preacher." Many of the churches in this country are without pastors, and yet even the smallest of chapels has some one who serves as a "preacher." To establish so-called "street chapels," better known as "gospel halls" was the first step in the work of the missions in China. In every mission-operated hospital, there is a "preaching room" or "Gospel Chapel," and after the patient is registered he is almost required to listen to preaching before he is given medical care. In every mission-operated school and college, there is a "chapel" or "assembly hall" or "auditorium," where morning and evening worship services are held on every week-day and a Sunday service on every Sunday. At all of these services there is "preaching." Until a few years ago, attendance on these services was compulsory and constituted one of the requirements of a student's discipline.

Urban mission workers go to rural districts every year to preach, while rural Christian workers go to the cities occasionally to attend meetings and listen to preaching. The church, aside from holding regular meetings, conducts special evangelistic campaigns, revival meetings, etc. consisting mainly of "preaching" and "hearing." Indeed, the church in China is almost one in which little besides "preaching" and "hearing" is done. Perhaps there is no other religion in China that emphasizes "preaching" and "hearing" so much as does Protestant Christianity.

What do all these preachers talk about? What influence do their talks exert on their audiences? What concrete contributions do these talks make to one's actual living? Is the individual life of those who have heard these talks any better than that of those who have never heard them? Do those who have heard Jesus' teachings preached put them into practice? Do they *know how* to put such teachings into practice? While these problems are sometimes discussed and studied by church people, yet they have not received the attention they deserve. It seems to be the presumption of church workers in general that a sufficient amount of "preaching" and "hearing" will naturally "bear fruit."

But the question is; Is this presumption justified? Let us see what this emphasis of the Chinese church on "preaching" and "hearing" has accomplished during the past century or more. We do not deny that some Christians do practise what they have heard, otherwise the church would have ceased to exist long ago. However, no matter what our denomination is, no matter whether we are old or young, male or female, no matter whether we are fundamentalists or modernists, we must come before the Lord with a deep sense of shame, because we have practiced very much less than we have heard. With the exception of a very few outstanding Christians who do practice the teachings, one must admit that the result of these long years of preaching done by the church is tragically meagre.

(a) Many who have heard Jesus' teachings preached for decades still do not quite understand them.

(b) Many who have heard these teachings preached for decades do no more than preach them over and over again to

others, just as the foreign missionaries do. People come to the church service with the hope of getting spiritual food, but how many preachers are there who are not merely serving religious "rehash" by repeating the same old statement over and over again?

(c) Many who have heard preaching for a number of years, though they may have become familiar with what has been preached and may have come to understand it thoroughly, do not, however, practice it. Although they have been exhorted by the preacher to love their fellow-men, yet what they do is often diametrically opposed to the principle of love; although they have been exhorted to be sincere, yet they remain untruthful; although they have been exhorted to be friendly to others, yet they quarrel among themselves no less than the non-Christians.

(d) Some church members never fail to attend the Sunday service and various other church meetings. Therefore, people look upon them as ardent Christians, and no less do they so look upon themselves. The fact is, however, that because they have heard the same old thing repeated so many times, they have become as if addicted to it, and can now hardly abstain from hearing the same thing over and over again. They also may be likened to a babe, who as long as it is unweaned, remains in its infant stage.

(e) Some, after they have heard preaching for many years, will consider it the greatest possible glory and success in their life to be able to preach as attractively and eloquently as the particular preacher who preached to them, and to have their meetings as well attended. In other words, they hear people preach simply because they want to learn to preach, and directly they have learned the art of preaching they think they have attained their goal. Acclaimed by others as able preachers and by the church as faithful workers, these people thus become hopeful of getting paid positions in the church.

With the church spending so much of her time and energy in preaching, with so many people engaged in preaching, and with such a large volume of preaching done, it is indeed strange that the church remains as imperfect as ever, and that the church members have failed to practice the true virtues emphasized by the church, but continue to commit many of the sins so bitterly denounced thereby. In his way of life, many a church member differs little from the non-Christians. The Christian may be able to answer, fluently and at considerable length, questions with regard to morals and sin; but when faced with realistic issues, where one is called upon to obey either God's will or man's selfish desires, it is most likely that he will deal with the situation in much the same way as one who has never heard the preaching of the Christian gospel. This many Chinese regard as the greatest weakness of the church. It is not a question of whether the church should do so much preaching, or whether church members should do so much hearing. The trouble

is that the church, in emphasizing preaching and hearing, has not similarly emphasized "doing" and "experimenting."

Being a Christian organization, the Y.M.C.A. has to preach. Aside from preaching, it also emphasizes the art of public speaking. However, in the following four respects, the Y.M.C.A. and the church differ in their emphasis upon preaching:

(a) The whole evangelistic plan of the Y.M.C.A. does not *end* with preaching. The Association selects certain aspects of what it preaches and *demonstrates* them. This accounts for the fact that the "Y" emphasizes various forms of social service.

(b) In Y.M.C.A. evangelistic meetings, the audience do not simply hear what is preached, but are expected to discuss it together, so that in addition to hearing, they may do some *thinking* on the various points raised in the address. This gives the audience an opportunity to refute the speaker's remarks wherever necessary. By such open discussion the speaker, too, profits greatly in that he can have his mistakes corrected, his partial views adjusted, and his inadequacies strengthened. That is why the Y.M.C.A. lays special emphasis on Bible classes, religious discussion groups, etc.

(c) The preaching done by the Y.M.C.A. is intended not to replace the evangelistic efforts of the church, but rather to supplement them. For this reason, what the church has already preached frequently and thoroughly is not always repeated by the Y.M.C.A. with the same emphasis, and sometimes not repeated at all. The reason why the Association does not often talk about such problems as "salvation," "forgiveness," "God's call," etc. is not because it does not appreciate their importance, but because it wishes to help Christians to get a better understanding of these problems in concrete living. The Association wants those who are already "saved" to study the following: "In their everyday life how shall they take care of their own physical health?" "How shall they practise sex morality?" "In a society where 'man shall love his fellowmen as he loves himself.' how shall they deal with other people in everyday life?" While the church only educates people on the general principles and standards in these matters, the Y.M.C.A. seeks to help them to put such principles and standards into practice in specific situations.

(d) Not only does the Y.M.C.A. give an opportunity to the audience to practice what they have heard, but it also wishes to give them an opportunity to *experiment* in the same. If a man wants to succeed in what he undertakes to do, he must practise. Actual doing must go hand in hand with "learning" and "practise." Before one can do a thing well, one must undergo a certain amount of exper-

imentation. Success oftens comes from failure. This opportunity for exerimentation is, therefore, in many cases a prerequisite of success.

The important contribution of the Y.M.C.A. to the church in connection with evangelism lies in the facts; (1) that the Association gives the audience an opportunity to examine, discuss, and study what is preached, thereby enabling them to get a better understanding of the same; (2) that the Association sets concrete examples of how it can be practised; and (3) that it gives those willing to do so an opportunity to participate in practising it. In short, the Association's greatest contribution is that it gives those of the audience who are willing to do so an opportunity to experiment in what is preached, and to learn the secret of attaining success out of failure.

VI. Sixth, with social service as its central purpose, the Y.M.C.A. emphasizes the moral, intellectual, physical, and social development of young men. Its work is group-centered, and aims at the success of the group as a whole, as well as the development of the individual.

What the church preaches is the *gospel.* The mission of our Saviour is very clearly indicated in these words: "The Spirit of the Lord is upon me: for he has consecrated me to preach the gospel to the poor, he has sent me to proclaim release for captives and recovery of sight for the blind, to set free the oppressed, to proclaim the Lord's year of favor." (Luke 4:18-19) What a great and thorough-going gospel is this—a gospel that is *both personal* and social!

When the church was first brought to China, the theology of the church in the West was based on the personal gospel which aims primarily at the deliverance of the individual from sin and at his sanctification through belief in the Lord. No doubt, the personal gospel has been the fundamental gospel that the church has preached during the past thousand or more years. However, during this long period the church has shown her vitality not merely as a result of the cultivation of the spiritual life by individual Christians, but as a result of the actual service rendered to society by groups of those already saved by the Lord. The theology, dogmas and creeds of the church have attached great importance to the personal gospel and have caused the church to concentrate her energy on this phase of the gospel alone. As a matter of fact, however, the gospel of the Lord cannot be confined to the individual, because the individual cannot live independently of society. The theology that is based on the personal gospel cannot but become a social gospel when we really practice it in life situations.

When the church came to China, the individual needed her gospel very much, but society needed it even more. Before they arrived in China, it may be that the missions and missionaries had not planned to render any social service in this country; but after their arrival, the situation with which they came in daily contact demanded that they render the kind of social service called for by the social gospel. Directly the dynamic love exemplified in the

gospel of Jesus unconsciously broke through the bounds of the personal gospel, the church in China began to engage herself in different forms of service in line with the social gospel, such as the opening of hospitals, dispensaries, schools and colleges, and charitable institutions. During the past century or more, such social service, begun on a small scale that required very little expense, has grown to large proportions calling for the expenditure of tremendous sums of money. In a sense, the social service undertaken by the church has served as a pioneer for most of the social reforms now undertaken by other organizations in China. Is this not a concrete example of how the personal gospel becomes a social gospel the moment it is put into practice?

In the West, on account of political vicissitudes, the development of democracy, the progress of science, and the improved means of communciation, all of which have contributed to make the organization of society more complex, the church has in recent years gradually become conscious of the fact that society can sin just as the individual does, and that the moral life of the individual is inseparably related to the existing social order and social conditions. In a sinful society, it is difficult for an individual to be virtuous all alone in every respect, for it is almost impossible for him to absolve himself of the social sin. Although in his personal life he does practise Christianity, yet, on the other hand, he may be a great sinner simply because he is a member of a sinful society and a participant in its life. Indeed, without social salvation, there can be no thoroughgoing personal salvation, just as without personal salvation, there can be no true social salvation. It is gratifying to note that under divine guidance, the church has gradually come to understand the importance of the social as well as the personal gospel.

This conception of the gospel is neither "new" nor "unusual," for, as a matter of fact, the church has had this conception all along, though during the past fifty years or more she has come to understand it better.

To practise the social gospel is really to practise the personal gospel to a superlative degree, and is revolutionary in character. It will result in the re-birth of society, which, like the re-birth of the individual, can come only after the old social order is crucified with Christ on the cross. For this reason, there are many in the western church who dread the social gospel and consider it as a heresy. Not having seen the gospel in its entirety, many missionaries in China continue to preach a partial gospel. What they "do" may be already within the realm of the social gospel, but what they "say" is still confined to the personal gospel. Some of them have even gone so far as to find fault with the social gospel. This state of affairs has adversely affected the Chinese church in no small degree. It is for this reason that the Chinese church has not been able to make as concrete and as full a contribution as she should at this time when the situation urgently needs a whole gospel—a gospel capable of working out the salvation of both the individual and society.

The philosophy of the four-fold development, moral, intellectual, physical and social, of young men, as emphasized by the Y.M.C.A., has its origin in the personal gospel. However, the Association considers the social aspect of its work of great importance and makes special plans for carrying it out. While the Y.M.C.A's service based on the social gospel is, at certain times and in certain places, not necessarily larger and better than that undertaken by the church, yet the Association attaches great importance to the social aspect of its program, makes known the relationship between Christ's gospel and the social order, and definitely points out the responsibility of the individual Christian in relation to society. It selects certain types of work and tries its best to experiment in them.

The Y.M.C.A. helps people to see that the purpose of Christ's gospel is to enable man to obtain a more abundant life, both spiritually and physically. It helps them to understand the relationship between a more sanitary barber shop, a more sanitary restaurant, more wholesome recreation and a more healthy body on one side, and Christ's gospel on the other, and that the loving Father is concerned about anything, large or small, that has to do with a man's life.

What is mentioned above may appear superificial and insignificant to the casual observer, and yet it all has social significance. Many people say that this work can be done just as well by non-Christians and so need not be done in the name of Christianity. Naturally, one would expect society spontaneously to undertake much of the work that is beneficial to the masses; but facts speak louder than words and one must bear in mind the following questions suggested by the facts: (1) Why is it that society in China has not done certain things but has rather waited for the Y.M.C.A. to take the initiative in doing them, so that society could follow them? (2) There are in society people who are doing such "insignificant" things, but what are their purposes in so doing? Is their goal selfish gain, or is it the public good? Is it because they love youth that they have promoted and carried on such work? The Christian service promoted and carried on by the Y.M.C.A. and other organizations of like nature has not failed to make a contribution to the collective effort now being made all over the world to enrich the life of youth. One cannot be oblivious of the direct and indirect influence of the Y.M.C.A. in this connection.

(To be Continued)

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In Remembrance

ELIZABETH MAY GILLISON

Elizabeth May Gillison (nee Harris), whose death occurred at the end of November, 1936, was born at Calne in Wiltshire, England, on October 3, 1868. She belonged to a well-known family in that part of England. As a girl her religious experience was real.

After taking a medical and dental course she sailed for China at the end of 1892, being appointed as Doctor of the Margaret Hospital, Hankow. In 1893 she was married to Dr. Thomas Gillison also of the

IN MEMORIAN

Elizabeth May Gillison

(See obituary notice)

I.

II.

SHANGHAI CHRISTIAN BROADCASTING—STATION X.M.H.D.

I. Mrs Ting and her little singer in the Chinese Story Hour.

II. A Group of singers.

London Mission. For a period, while not altogether forsaking medical work, other claims came in. It was during these years that a notable piece of work was commenced together with Mrs. Lewis Jones of the C.I.M. This was a Women's Training Home, from which many Bible women came who have well served the church. One outcome of this work was a simple cathechism which has had a wide use.

In 1917 Dr. and Mrs. Gillison were appointed to Tsinan. While her husband did medical translation work, she helped in getting into personal touch with patients in the hospital there and collecting literature for them into a library

Then came retirement from the mission and later return to Hankow in private capacity but to even greater activity. Living at Griffith John Middle School on the banks of the Han, five miles behind Hankow, Mrs. Gillison opened a dispensary some five or six years ago. Often fifty patients per day were seen by her; in a year as many as 12,000 needy cases might be treated. It is hoped that some way can be found to carry this work on in a permanent way. Many Chinese friends visited her bedside during her last illness. In her unconscious state they heard her say: "The poor patients at Han Chia Tang are very many!" She is truly worthy to be put on the list of those who may be called "beloved physician."

The funeral service was held at the Ling Kuang Church of the Church of Christ in China, next door to Union Hospital, Hankow, where two of her children are in medical mission work. The service was held partly in Chinese and partly in English. The church was very full. Her's was a life of beautiful faith.

DUGALD CHRISTIE

After thirty-nine years of service in the Far East Dr. Dugald Christie passed away in Edinburgh, Scotland, on December 2, 1936. Born in 1854 he had attained the ripe age of eighty-two. In 1883 he arrived in Manchuria as a pioneer in medical work and education. His medical work was started in the gate house of his compound at Moukden. By 1885 he had trained two men to assist him. The first hospital was built in 1887. In the wars of 1894-95 and 1904-05 he and two women doctors, Drs. Starmer and Horner, rendered much appreciated service. In 1900 fire destroyed all the then present buildings of the hospital. In 1906 the nucleus of the present hospital rose on the site of the old one. Dr. Christie founded the Moukden Medical College. He made a valuable contribution to arranging segregation camps for victims of the pneumonic plague of 1911. He took part in the Plague Commission which met in Moukden in 1911. On the death of Dr. Jackson a gift of $19,000 was made toward the Moukden Medical College which, with others, he had come out to serve. The new college building was opened in 1912. Two hundred and fifty of the graduates of this college are now practising in Manchuria and China. In 1912 Dr. Christie went to the home base to work for the college.

Dr. Christie combined the gift of statesmanship with the power of winning the confidence and friendship of all classes of people. It was Chinese liberality made the building of the second hospital possible. Acknowledgements and appreciations of his work came from many sources. In 1911 His Majesty, King George the Fifth, conferred on him the order of C.M.G.

Dr. Christie is survived by his widow, three sons and three daughters, the three sons and one of the daughters being doctors.

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Our Book Table

ANDREW WEIR OF MANCHURIA. *Margaret Weir. James Clarke & Co. Edingburgh*, 5/–. pp. 255.

On the 10th. of October 1933, at Hsinking capital of the new State of Manchukuo, Andrew Weir passed away. He was known and his worth appreciated far beyond the confines of his immediate sphere of service. His work was significant not for the church in Manchuria alone, but for the Christian movement in China also. But we in Manchuria had the opportunity to know him best and to appreciate him most. From this knowledge his life-long colleague and friend F. W. S. O'Neill, described him as the "architect of the Christian Church in Manchuria" and another colleague expressed the feeling of us all when he said of Andrew Weir, "If one can judge at all he was by far the greatest man in our Manchurian Church."

It was fitting that the life of Andrew Weir, who did more than any other to plan for, build up, and guide the young church through some of the most trying and stirring years of Manchuria's history, should be written. And it was fitting that this task should be performed by his wife who for so many years shared with him the hardships, the joys, the sorrows, the successes and the disappointments which filled his life of unremmitting toil. Mrs. Weir has done her work well. The resulting book is a straight-foward and very interesting account of Andrew Weir's life and work from his early days to his death in Hsinking three years ago.

During the years of Weir's work in Manchuria few can have passed without witnessing some political upheaval in the country. The greatest of these were the Russo-Japanese war, the Boxer movement, the Chinese Revolution and the setting up of the new Manchukuo government. It was mainly due to the foresight, wisdom, courage and perseverance of Andrew Weir that the young and growing church was piloted safely through these and other storms. And that intricate and delicate process of devolving authority from mission to church was, from the first, in Manchuria carried out under his skilful guidance. And Andrew Weir was humble as only the great are humble. No man had greater power whether among his colleagues or in the church. Yet of that power he seemed quite unconscious.

There is a welcome avoidance of attempt to produce heightened effect. There is no sharpening of contrasts, nor endeavour to achieve a romantic picture with high lights and deep shadows. It is not that material was lacking which would have lent itself to writing up with much dramatic effect. But such writing would not have been true to the spirit of Andrew Weir who, although he had been in journeyings oft, in perils of waters, in perils of robbers and false brethren, in perils in the wilderness and in the city, treated it all as part of the day's work. On one occasion he was captured by bandits, robbed, and only managed to get away and return home with much difficulty. He omitted to mention the incident even to his wife until she questioned him about the unconventional scarcity of his attire—the bandits had taken most of his clothes—the next day!

This is a book which all who are interested in the progress of missions in one of the most important parts of the world today will want to read. It should be of great value especially to young missionaries. It gives a faithful picture of missionary work under modern conditions while telling the story of one of the greatest missionaries which it has been the privilege of the West to give to China.

The volume is well printed on good paper and is unusually well illustrated for a book so moderately priced. A.A.F.

JEAN ESCARRA. *Le Droit chinois. XII+562 pp. in-8vo. Printed by the North China Daily News, Shanghai—Pekin, Henri Vetch; Paris, librarie du Recueil Sirey.* 1936. 95 francs; 18 Mex.

During the past fifteen years, M. Jean Escarra has offered to the European public a great many contributions to the study of Chinese law. All have been distinguished by profound juridical knowledge, by judgments at times very personal and by a clear grasp of the numerous problems that have been raised in China by the new state of affairs.

May we be permitted to say—at the risk of offending the modesty of the author—that very few, if any, Europeans or even Chinese possess so extensive a knowledge as he of legislative and judiciary institutions of both ancient and modern China together with all that this implies: history, customs, philosophical conceptions and language. It is by an intense and conscientious labor (the writer of the present review, having been in relation with the author at the time of the publication of the *Recueil des Sommaires* in 1925-1926, has personally had the proof) that M. Escarra, a member of the commission for the codification of Chinese Law, an adviser of the Chinese Government and at present entrusted with the course in Chinese Law given at the Chinese Hautes-Etudes of Paris, has assimilated all these subjects and has acquired that mastery which he presents with profit in the present study.

This work, very well documented, is of the same high calibre as those that have preceeded it. Indeed, it surpasses them by its extensiveness, its synthetic spirit and by the abundance of its ideas, appreciations and exact information. The sub-headings will give us a general idea of the work: the *conception* of Chinese law; its *evolution; legislative institutions; judiciary organization;* the *knowledge* of law; the *teaching* of law.

The "errata" are sufficiently numerous; the author, himself, who is very solicitous for a perfectly correct text and form, appends a long list and gives us the reason for it: the author was at Paris, the editor at Pekin and the printer at Shanghai.

This list might be extended:—

pp. 90 and 545. Pei-*lou;* read: Pei-*liu*

pp. 124 and 545. Pou-*k'ao;* read; Pou-*kao*

pp. 144 and 548. Sin-*k'iang* (new boundary); read: Sin-*kiang*, since the character 彊 is only aspirated when it means "tenacious, firm."

p. 144. Ki-*ling;* read: Ki-*lin*

p. 145. For the electorate, the age fixed by the draft of the constitution passed on Oct. 25, 1935, art. 29, is not *twenty-one* years, but *twenty* years.

pp. 373 and 545. Pei-*k'ing;* read: Pei-*king*

pp. 373 and 537. *K'i*-nan; read: *Ki*-nan

p. 518. The draft of Oct. 16, 1934 contains not *177* articles, but *178.*

p. 537. *K'i*-lin; read: *Ki*-lin

The alphabetical index seems quite complete.[1] However when a title refers to many different pages (v.g. *avocats, hien*), one would appreciate a few subtitles making the contents more precise, as has been done elsewhere at times (v.g. *fonctionnaires*).

The presentation of the matter is excellent; the characters, both Chinese and European, are easily readable, although the paper, a rather glaring white, is a bit fatiguing for the eyes. The notes are numerous and very instructive; the references are many and a rich bibliography of 51 pages is appended. The work is truly up to the minute and contains the latest information. It mentions, for example, the draft of the constitution of May 5, 1936 (p. 518).

The romanization is generally correct. It is that of the "French official system" (p. 4) and what is especially noteworthy (a thing unfortunately very rare in many European publications), it is always accompanied by the Chinese characters.

The judgments of M. Escarra are marked by a kindly sympathy toward the great country to which he has consecrated the better part of his time and labors, and for this he must be praised. He has appreciated it at its just value and made stand out the concept of law (fa 法) peculiar to this country.

"We have seen," he says, "what the law, according to their traditional conceptions, means for the Chinese; a model, an ideal, rather than an imperative command from which no one can escape." (p. 441).

He denounces the too meticulous character of the legislation which descends too often to minutia (p. 446) and points out the inconveniences that can easily arise from the promulgation of laws whose enforcement is postponed (p. 448). In the section "International Law," aprops of the "provisory regulation of June 11 (rather July 12) 1928 relative to the leasing of land and houses to the Missions in the interior of China" (p. 242), it would have been well to have pointed out the juridical nullity of this regulation, which by unilateral procedure aimed to modify the present stipulated legislation and revoke rights acquired through bilateral Treaties (particularly the right of purchase which Missions possess). The Legation of France has protested repeatedly against this regulation, which it refuses to accept as the basis for the present status of the Missions.

With regard to the different drafts of a final constitution, the author praises "the very great effort (which) has been made to take into consideration in a most just way both the governmental traditions of China and the exigencies of the present evolution of the country."

"Taken as a whole," he says, "it is a work of wisdom and reasonableness as well as an excellent piece of legislation." (p. 143).

As a true friend of China, however, he has one reservation to make regarding article 1, and his reservation seems justified. The form of the Chinese government is there thus defined: "a republican state based on the San-min-chu-i."

"One might," he remarks, "be astonished at this reference, whose opportuneness, moreover, has been much disputed. Would one ever see a French Republic 'based on the Spirit of the Laws' or 'based on the Social Contract'? Without doubt one should consider that there is here

1. Nevertheless the title: Vie Nounelle, 442, has been omitted.

a question of principles and not of writings. But who can guarantee the perennity of principles, especially when they are those of a party?" (p. 144).

There is much to be gathered from the study of this masterful work, Le Droit chinois. J. de Lapparent, S. J.

CHINA AND HER NATIONAL CRISIS, *Herbert S, Liang, China Weekly Review,* 34 pages.

This pamphlet is a reprint of articles by Dr. Liang appearing in the *China Weekly Review* and is reprinted on account of the popular demand both at home and abroad. Dr. Liang gives an authorative analysis and interpretation of some of the most pressing issues that faced China in the later half of 1936.

The attitude of the Government that unification must be the absolute pre-requisitive to external resistance, the situation in North China, in the policy of the central administration, what the Chinese people are thinking about a Sino-Japanese War, the essential conditions for China's internal unity and China's diplomacy during the period of her national crisis are some of the subjects dealt with.

Anyone desiring a clear picture of this period would do well to get this little pamphlet that in brief form helps one to understand this great nation and her problems. M. C.

THE MEDIEVAL MISSIONARY, *James Thayer Addison, International Missionary Council.* Paper covers $1.50; cloth, $2.00 U. S. currency.

In making this study the author has delved anew and deeper into the available history on medieval missions than has hitherto been done. He covers in this volume the years 500-1300 A.D., and deals mainly with the spread of Christianity in Northern Europe. It is a study that furnishes a basis for contrasting modern missionary methods with those of the missionaries of the period concerned. In the Foreword Dr. Kenneth Scott Latourette gives particular attention to the contrasts.

In two ways, at least, the methods of medieval missionaries fitted into those of modern missionaries. The former used the comparative prosperity of Christendom as an argument to convince their hearers of the superiority of Christianity. Early missionaries to China used somewhat the same argument. It has now gone somewhat out of fashion. Second, medieval missionary work was supported mainly by the monasteries who sent out the missionaries. Modern Protestant missionaries have carried the method of western support to such a point that many are now leaning backward in decrying it.

It is not assumed in this volume that these medieval methods could be successfully worked except perhaps in primitive places. Neither is any attempt made to outline their effectiveness in planting an essential Christian culture in Europe. History, indeed, reveals comparatively little of what the content of the message of medieval missionaries was; modern missionaries lay much more emphasis thereon. In medieval times, too, men were the missionaries; in these days women make up the majority of mission staffs.

The chief contrast between the methods of the two periods is in the modern emphasis on individualism and the medieval emphasis on acceptance by groups of Christianity. China, for instance, has been built

up on the corporate sense of the clan or family. Yet the Protestant method has been one of snipping individuals therefrom. But the latter method seems to have been quicker in permeating society in general with Christian influence than the medieval method, so far as the evidence given in this study is concerned. One explanation of the final failure of the Nestorians in China is that they paid too much attention to rulers and not enough to the people. This study shows that rulers played the most significant part in Christianizing Northern Europe. They did not always use force against their own people in this regard. But when invading a country acceptance of Christianity on the basis of force was often one of the factors employed. Both the corporate sense of a social grouping and the corporate idea of the church made it appear right, on the one hand, for people to follow the lead of rulers in changing their religion and for entrance into the church, on the other hand, to be the main factor in salvation, leaving education to follow after. The relation of Christianity to China's corporate social groupings calls for attention. The Chinese might sometimes follow heads of families as regards their religion. It seems unlikely that they would follow the compulsory or optional lead of a ruler or rulers in that regard.

Next to the influence of rulers in helping expand Christianity comes the monasteries and finally the papacy. One would be interested to know how far the influence of these two latter factors explains the stronger Roman Catholic strength in China.

The study is interesting as showing how at different times and in different places varying methods explain the growth of Christianity, in this case force often playing a part. Certainly medieval Christianity did not depend on spreading through individual influence, a policy which marks both the earliest days of Christianity and the latter Protestant efforts.

The study is fortified by an excellent bibliography though few notes are given at the bottom of its pages. Dr. Addison, it will be remembered, wrote an excellent monograph on "Chinese Ancestor worship" some years ago. F.R.

CHINA IN REVIVAL. *Gustav Carlbery, Augustana Book Concern, Rock Island, Illinois, U.S.A.* 258 pages. 1936.

The book has an attractive cover, and the material in it comes from a painstaking pen. It presents one phase of revival carefully, namely, the revival-meeting type. Those who are interested in seeing a brief account of evangelists such as Leland Wang, (王 載) Wang Ming-dao, (王 明 道) Gia Yu-ming, (賈 玉 銘) Marcus Cheng, (陳 崇 桂) Djao Shih-guang, (趙 世 光) and others will do well to read this book. The Oxford Group is mentioned on page 190, but only briefly. Dr. Stanley Jones' and Dr. Sherwood Eddy's work amongst students in China were considered not important enough to mention. Some of the evangelists mentioned are comparatively new to us.

One chief defect of this book is its defective spelling of surnames and names. General Chiang Kai-shek was spelled as General Kiang Kai Shek and in the same page we find that his surname was spelled as General Dziang. See page 191. This is a bad slip.

The author-ought to be congratulated for getting this book out for the Christian public, but when it comes to the second printing, some of the points mentioned above might be considered with care. Z. K.

MODERN CANTON, EDWARD BING SHUEY LEE. *Shanghai Mercury Press*, 1936 1936 Price, $5.00

The author was born in 1903, is a B.A. Magill University, was Editor of The *Peiping Leader* until suppressed upon Japanese pressure, Editor the *Chinese Republic* and author of "Two years of the Japan-China Undeclared War." Mr. Lee has given an account of the transformation of the mediaeval city of Canton with its narrow lanes into a modern city with wide asphalt roads, running water, electric lights, automatic telephones and other public conveniences. He gives credit to the courage of the leaders who made these plans and to the skill of the engineers who have accomplished the work. One chapter is devoted to ancient Canton and the rest of the book concerns itself with modern Canton and its bridges, harbor projects, public utilities, social welfare, public health, educational progress, commerce and finance, self-government etc. There are many good plates and maps, several appendices, including one on Canton's three-year plan for the complete modernization of the city. (1933) There is a list of temples, but no mention of churches.

CHINA'S NEW LITERATURE SELECTIONS WITH COMMENTS, PEIRCE C. VAUGHN. *No. 2 of the Asia Studies Series. The Asia Studies Foundation, 118 Museum Road, Shanghai.*

This book gives translations of a number of passages taken from the writings of modern Chinese authors together with comments by Pierce C. Vaughn. Interpretation in this field is welcome, indeed, because too little of it is at hand. It is an ambitious undertaking for a foreigner and the author deserves considerable commendation for his handling of the subject. The book will serve to introduce the names and characteristices of present-day Chinese authors to those who wonder what is being written in China today. The majority of the selections deal with love and sex relationships. One wonders at the paucity of other subjects. The format of the book is very pleasing. Paper and type are excellent. The many mistakes in spelling and grammar are especially unfortunate, considering the suubject.

BRIEF NOTICES

A FIVE YEARS' PLAN. *William Paton, Edinburgh House Press, 2, Eaton Gate, London, S.W.L. Threepence.*

A pamphlet looking toward the Conference in Hangchow in 1938. Outlines briefly some of the issues facing Christians and the main elements of a possible five-year plan.

HANGCHOW JOURNAL OF 1870 BY DAVID N. LYON.

This is the journal dealing with the first year (1870) of a diary that ran somewhat intermittently through to 1879. About half the diary is, as a matter of fact, devoted to events of the first year. While intended for personal use it gives insight into the experiences, activities, musings and queryings of a missionary in the far-famed city of Hangchow. In addition to the diary material itself there are a few sentences at the end gleaned from historical statements made by the keeper of the diary. An intimate journal; well worth perusing.

PLAN FOR THE READJUSTMENT OF EDUCATIONAL INSTITUTIONS OF FUKIEN PROVINCE.

This plan was issued by the Provincial Government of Fukien in June 1936. It was translated by D. T. M. Hsueh, Principal of Foochow College.

A NATIONAL MOVEMENT FOR VOLUNTARY CHURCH WORKERS. *National Committee for Christian Religious Education in China, 169 Yuen Ming Yuen Rood. Shanghai.*

The shift in the direction and support of Christian work in China to the Christian forces in China was bound to be followed by an increased emphasis on lay training for voluntary service in the churches. This pamphlet brings the work of this committee, which started in Kuling in 1935, up to date. It outlines methods of promoting such training, gives literature in course of preparation and includes a course of training. Though this movement is just beginning it is making visible progress.

SPEAKING FOR MISSIONS. *Edwin Marx. Issued for Experimental Use by Foreign Missions Conference of North America.*

A useful analysis of the problem facing boards and missionaries in the case of the latter presenting their work to home base churches. Deals with the way to organize deputation work and set up meetings. Most of the pamphlet is given up to discussing what the missionary should say and how he should say it. An excellent attempt to study and clarify a sometimes puzzling task. All missionaries expecting to do deputation work should begin by studying it.

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Course of Events in China

When the New York "Times" announced the death of Generalissimo Chiang Kai-shek the world's money market became jumpy. Even in China, where emphatic denials were repeatedly issued, the statements in Japanese newspapers gained sufficient currency to cause some disquiet, and the value of government bonds dropped perceptibly. The apprehension caused in early December, 1936 by the kidnapping of the most important official in China was turned into a nation-wide celebration of unrestrained joy on Christmas evening. Since then newspaper correspondents have been engaged in furnishing their readers with "the inside story of Sian" while old China hands have entertained their listeners with expositions of "the Chinese way of settling difficulties" or with trying to satisfy themselves as to what were "the real facts in the case."

The *Chinese Recorder* drew attention in December, 1936 to the significance of the October 31st birthday celebration as a popular demonstration of national unity. The Sian affair has confirmed that development. The individuals or groups who sought to wrest power and secure the direction of national affairs in their own hands discovered that instead of quick popular support they had vigorous opposition from all sections of the country and all classes of people. Whatever differences of opinion as to policy and whatever criticisms of the government and

its leaders may have existed were immediately and completely submerged by a tide of resentment against unlawful violence and unpatriotic independent action. And that tide of resentment which quickly made itself felt in Nanking and Sian alike did so not with the violence which it condemned (as has sometimes happened in the past) but with a steady disciplined insistence that the country must be governed by the due processes of law and order. During the two weeks of intense anxiety, when there was uncertainty as to whether General Chiang was still alive and whether it would be possible to effect his release, the calm orderliness of the public in most places was a matter of great satisfaction to those who have been emphasizing this aspect of the New Life Movement and to all well-wishers of the country.

A Chinese editorial writer, in commending upon the lessons to be learned from the incident, said; "The lack of discipline has been a curse to this country. China's youth must not look upon the Chang Hsueh-liang pardon as an impetus to insubordination, but rather as a definite and clear indication of the necessity of discipline without which the task of consolidating this country's recently achieved unity will be impossible." (*China Press*, Jan. 6, 1937).

Closely related to this cheering aspect of the episode was the apparent efficiency with which a number of responsible officials stepped into the breach and discharged the duties of administration with firmness and despatch. The European statesman who declared that China could not endure without Chiang Kai-shek neither honored him nor his government and indicated his own inability to recognize one of the notable achievements of the country under the recent administration. It is probably true that his detention was of too brief duration to test the ability of other officials who temporarily filled his several positions. Probably it is also true that very rapidly forces were plotting to snatch for their permanment use the emoluments of office so suddenly made available. It is also possible that the crisis is not altogether past and that sinister efforts are still being made to undermine his noblest endeavors on behalf of his nation by swinging the country and the governmental policy strongly either to the extreme right or to the extreme left. Yet the fact remains that very promptly several men were thrust into responsibility who have won public confidence and who held steadily the reigns of government during a very citical period. This affair has demonstrated that China's government is not a one-man machine, and that the constitutional processes are more powerful than they have been for a long time.

It is necessary to take note that the politics and chicanery and under-cover machinations which must have been at work during recent weeks must still be fought down and patiently overcome before those who believe in the essentials of humanitarian democracy can breathe easy in China. The same double struggle which in Japan has created some dramatic incidents in recent years, and which is beneath much of the unrest and struggle in Europe—the struggle between communism and fascism or their near equivalents in different lands—has been detected in the recent course of events in China. Mayor Wu Teh-chen's address, delivered to a large audience at the Civic Center in Kiangwan early in January, called attention to the very insidious propaganda which has utilized this Sian coup to hold up the efforts at suppressing the so-called communism which has persisted in recent months, especially in the neighborhood of Shensi. Letters from Kansu report the increased destructive activities of the "red

bandits" since the beginning of the Sian incident. The shuffling of appointments since has given some encouragement to those who for months past had been openly plotting an alliance between the organized communist armies and the remnants of the northeastern military party headed by Chang Hsueh-liang.

On the other hand the dramatic incident of a snow-storm preventing the bombing of Sian while Christians and Buddhists prayed for the release of the generalissimo has perhaps turned attention from the real danger (that may not be yet quite past) of China slipping again into the control of military imperialists. It is one of the amazing aspects of China's struggle in the past few years that the communists with their persistent repudiation of military imperialism have played right into the hands of those most eager to exploit that very power, and that in their vociferous insistence upon war against Japan they have repeatedly undermined the most promising forces for the resistence of Japanese aggression. The world, and many people in China's part of the world, learn too slowly that there are other forces at work which in the long run may accomplish more at less cost than the old methods of precipitate warfare. General Chiang's record is that of a soldier, not a pacifist. But he has raised up his most dangerous enemies, and for a time he sacrificed much popular support, by making the welfare of the people and the solidarity of the country rather than the old fashioned warlord procedure his chief concern.

When he brought to a conclusion the southwestern revolt without recourse to internecine strife it was hailed by the Chinese people as a tremendous and significant achievement. Westerners were inclined to count the number of "silver bullets" that were expended without counting the cost in human life as well as money which the other method would have entailed. It is not strange, therefore, that many find it hard to believe that Chang Hsueh-liang could have so completely capitulated under the moral suasion of T. V. Soong and the personal magnetism of Madame Mei-ling Chiang without financial accompliments. But the public attention has been focussed rather upon the great moral victory in avoiding another bloody struggle which would have been dreadfully destructive of innocent and many civilian lives and property of much value and ideals and standards of more worth than either.

A further quotation from a Chinese writer is pertinent at this point. "In history General Chiang will be certainly placed with the greatest of China's statesmen who put their faith in conquest by virtue not force. For to conquer by force does not win one's heart; to win one's heart by moral persuasion is to hold his loyalty." Jan. 12, 1937.

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The Present Situation

NATIONAL CHRISTIAN COUNCIL OF JAPAN

The National Christian Council of Japan held its fourteenth annual meeting in Tokyo, November, 10-11, 1936. Nearly one hundred delegates were in attendance with about fifty guests and visitors. We cull the leading thoughts discussed from the report as given in *The National Christian Council Bulletin* (Japan), December 1936. The relation of Christianity to current trends and thoughts was uppermost in the thinking of the Council.

Regret was expressed over the inability of Dr. W. Y. Chen, General Secretary of the National Christian Council of China, to be present. The Hon. D. Tagawa, M. P., commented on his absence as follows;—"After mentioning his disappointment he said:—" In these strained times it is essential that the Christians in these two lands should show a unity of purpose in the bond of peace." He hoped, also, that something could be put on paper and into actual practice which would make this spirit evident before the convening of the 1938 meeting of the International Missionary Council. This sentiment met with the hearty approval of the Council.

A recently formed Korean Christian Church was received as a member of the Council. This group comprises nearly fifty churches organized among Koreans living in Japan. Though the majority of its members are of Presbyterian origin the church itself is interdenominational. It was suggested that this body be recognized as the united Korean Church in Japan co-operating with the N.C.C.

Secretary Ebisawa pointed out that the Manchuria Christian movement had ties with China. But now "Manchukuo" has completed plans for the organization of its own N.C.C. Its first meeting was scheduled for December 1936. Japanese churches in Manchuria are, however, to be organized geographically and related to the N.C.C. of Japan.

Dr. T. Kagawa spoke on "Christianity's Way Forward in the Light of Present Social Tendencies." He urged that:—(1) with individual evangelism must go an earnest endeavor to reach special classes with occupational evangelism; (2) schools for both short and long terms to train Christian workers; (3) organization along co-operative lines. The consideration of a social creed developed no intensity of conviction on the part of the Council. Its broad terms caused no difficulty but methods of applying it that might rouse antagonism ought, it was felt, to be avoided. Considerable attention was given to the "shrine question." It was noted that the government explicitly states that participation in these ceremonies does not involve religious implication. Dr. Ebina urged:—"Let's put the shrines into Christianity," a statement received with applause. But the discussion revealed doubt that the matter is finally settled.

Rev. M. Tamata, the only Christian on the government's commission for the study of the bill for the control of religious organizations, reported on the status of that measure. This is the fourth bill of its kind though this one deals with religious organizations rather than religion per se. Article 22 of the bill raises the question as to whether or not the government has the right to decide whether a church should be formed or not. Does that infringe upon the religious liberty granted in Japan's constitution? Each religious group will be allowed to establish its own standards for religious teachers. Pastors will also be free of income tax. The bill might affect undesirable sects of which some have sprung up. The issue is not yet disposed of, though Mr. Takata, head of the Bureau of Religion in the Department of Education, emphasized the fact that it is not aimed at any particular group.

There was an Armistice Day Commemoration Service at which Rev. Michio Kozaki was the speaker. "Japan's fundamental spirit," he said, "is peace." Then he added:—"What is true patriotism? Japanese patriotism is not yet true patriotism. Emperor Meiji was a true patriot when he called for learning from abroad, taking of the world life. There is nothing wrong in working for a peaceful living together in God's world. Only in the spirit of the cross, self-sacrifice, is there hope

for peace. Was Jesus a 'man without a country'? No, he died because he was a true patriot. Unless we have Jesus' spirit we cannot expect peace."

Some consideration was given to church unity. Resolutions calling for "active evangelism" and the overthrow of the licensed prostitution system were adopted. It was announced that the Japan delegation to the 1938 meeting of the I.M.C. in Hangchow will consist of thirty nationals and five missionaries. In opening the meeting with his annual address, Rev. M. Tomita, chairman of the executive committee urged that the prevailing Christian defeatist psychology be overcome.

WUKIANG EXTENSION CENTER

Wukiang, a market town in Anhwei about twenty miles up the Yangtze river from Nanking, is noted for its cotton production. It was selected by the college in 1923 as a center for the distribution of improved cotton seed. In 1930 the scope of extension activities was very much increased because of co-operation with the Central Agricultural Extension Committee of the National Government. This committee helped to finance the work to the extent of $500 per month for about a year. The purpose of conducting this extension center is threefold:—

1. To bring the results of research work to average farmers and to see whether or not these results are applicable to their needs.

2. To serve as a center where students may obtain practical experience in rural reconstruction work.

3. To demonstrate to the people how rural reconstruction work should be undertaken.

Of the five divisions of work at the center, agricultural finance, rural health and rural education are already self-supporting. We believe that in all rural reconstruction we should aim to work with the local people, or rather "to help to remove removable hindances to their doing things for themselves, so at this extension center we strive to improve the financial status of the people and distribute improved seeds, organize co-operative societies, stamp out their illiteracy and organize them into groups. With these improvements the rural people can undertake reconstruction work on their own resources. Any rural reconstruction work initiated on this basis will take root and grow.

This last year there were 3,774 mow of land planted to improved cotton and 3,591 mow to improved wheat. Our extension worker visited the farmers at definite intervals, giving instructions as to the methods of cultivation, planting and harvesting. Before harvest time the extension worker visited every field of improved crops to see whether or not the seed were to be saved from them. The cotton seed was further examined when ginned, thus attempting to eliminate as much poor seed as possible. The demand for improved cotton seed is always in excess of what we can supply. There are now 74 credit societies, with a membership of 1,092, and one co-operative marketing society. The annual loans made to the members total about $200,000. The farmers have organized themselves into a group known as "Nun Hwei" (Farmer's Union) with 2,305 members. This organization is planning to sponsor all the extension activities at the center when the college withdraws. At present we are concentrating our effort to strengthen this organization.

The third annual exhibition was held at Wukiang during the three days October 31st to November 2nd. On November 1st about 150 students from the college and from Ginling College and 30 representatives from government institutions, attended the exhibit. The college provided a special boat for them so they could go and return the same day. A very good impression of the exhibition was made in the minds of visitors, especially in the section known as "special exhibition." There was demonstrated the whole process involved in the extension of improved seeds of cotton and wheat from the time of planting through harvesting and marketing. This was to show how much a farmer can gain by growing and marketing improved crops. Thousands of farmers from nearby districts came to see the exhibition. Certainly it was a great time for them. *University of Nanking, College of Agriculture.*

YALE-IN-CHINA CELEBRATIONS

On November, 16, 1936, Yale-in-China, Changsha, observed its thirtieth anniversity. In addition to a track meet and an exhibition of school work a meeting was held at which the following speakers took part: For the Government of Hunan, Governor Ho Chien; for the Educational Bureau, Dr. King-chu; for the alumni of Yali, Dr. P'u Huang, Dean of the School of Education in Hua Chung College, Wuchang; for the parents of students, Dr. James Y. C. Yen of the Mass Education Movement; and for the educators of this region, Dr. Francis C. M. Wei, president of Hua Chung College, Wuchang.

On November 16, 1906 a group of thirty-three students met with the faculty to exchange formal bows. This faculty group included Rev. Warren Seabury who was later drowned at Kuling, Dr. Brownell Gage, now headmaster of the Suffield School in Connecticut, and Dr. Edward H. Hume, later president of Yale-in-China, and now secretary of the Missions' Committee of the China Medical Association and advisor to the Bureau of Public Health. These early students were in the preparatory department. The college opened in 1914 with an enrollment of eight.

The beginning of the medical work of the Yali Hospital was simultaneous with that of the academic work.

Through the assistance of an unofficial group of influential Hunan citizens known as the Yu Chun Association, the leading member of which was the late Premier Tan Yen-kai, it became possible to organize and open the Hunan-Yale Medical College, which is the only school of modern medicine in all of Central China.

During these thirty years, while the work of Yale-in China has prospered, enrolments have mounted year by year, improvements have been made in the physical plant, and there have been times of difficulty also. One such was in 1924 which brought a student strike; 1927 saw the cessation of educational work for a year because of political conditions; 1930 brought the occupation of Changsha for a few days by the communist armies.

Among the changes which have taken place in the organization of the work, three trends are discernible. There has been a great increase in local support, the control of the work has been entirely placed in the hands of local boards, and the number of participating units has increased.

The total budget for the various institutions in which Yale-in-China participates this year will amount approximately to silver $500,000. Formerly a very large proportion of this would be met from American sources, but this year the American share will be much less than half. The sources of income in China include grants of the provincial and national governments, the fees of students and patients.

The enrolments in the various departments at present are as follows: Junior Middle School 247, Senior Middle School 144, Hua Chung College 205, (of which more than fifty per cent are enrolled as major students in the Yale-in-China School of Science) The Hsiang-Ya Medical College 122 and the Hsiang-Ya School of Nursing 99.

In each department Chinese administrative officers have replaced American. Dr. K. Y. Wang is the leader of the medical work, Dr. Francis C. M. Wei is President of Hua Chung College, and Dr. Paul C. T. Kwei is the Dean of the School of Science. Mr. C. C. Lao is the Principal of the Yali Middle School and Mr. K. S. Ying the Dean. Each of these departments has its own local board of directors, the majority of the members being Chinese and each being properly registered with the Chinese Government. Yale-in-China has from the first had very fine relations with its community.

The American support of Yale-in-China comes from the graduates and students of Yale University who through the years have made contributions for this educational and medical work. In the year 1935-36 the number of American contributors was more than 829. The Board of Trustees includes many men who have had long experience in China, the President of the Board being at present Dr. E. C. Lobenstine, for many years a secretary of the National Christian Council of China. The American support is largely used to maintain the American staff on the various faculties. The representative of the Trustees in China is Dr. Francis S. Hutchins.

In recognition of the place which Yali has in Hunan, the Provincial Government recently voted a grant of $5,600 as a thirtieth birthday present. Yali's students have largely gone into educational work. Of the students in the former college 29% went into education, 26% into medicine and 22% into government service. Of the students of the Middle School practically all are expecting to go to collegs. Since 1928, 76% of the middle school graduates have gone into college for further study.

From Changsha come 33%, of the middle school students, from other places in Hunan 43%, and from eleven other provinces 24%. Largely the boys come from the homes of business men; 30% gave their fathers' occupation as commerce, 17% were engaged in education, 16% in the government, 8% in the army or the police, 3% in the church, 3% in medicine, 3% in communications, 1% in the post office, and ½% in the Customs Service. Agriculture and mining had 2% each, law and banking 1% each, journalism and industry ½% each, and 11% were listed as "at home."

The medical work of Yale-in-China, under the name of Hsiang-Ya Medical College, has developed remarkably and has made possible the rapid extension of western medicine in Central China. Starting with the support of a semi-official group of local citizens known as the Yu Chun Educational Association, the Chinese share in the support and administration of the medical work has increased year by year. At present the Hsiang-Ya Medical College is entirely directed and sup-

ported by the Yu Chun Educational Association. The provincial and national governments participate in the support of the institution. The hospital itself has become a public necessity. Its 180 beds are usually filled to capacity and its staff of well-trained doctors are busy. Since the opening of the hospital it is estimated that 1,241,000 patients have been treated. During the year 1935 the number of in-patients was 3,862 and the number of out-patients 79,753. In addition to the Medical College with its enrolment of 122 and the hospital, there is also a school of nursing with an enrolment of 99.

Yale-in-China has pioneered in modern education and modern medicine in central China. It has aimed at high educational standards and the development has been along the lines of true Christian international co-operation. It is these ideas which now guide its trustees in their maintenance of the work.

THE GLORY LAND MISSION

The other day I met Mr. Yao, one of the friends of the "Glory Land Mission.' I asked him if he could tell me something about this mission. He told me a few things about the founder of this mission, James G. Peponis.

I have no idea whether or not Mr. Peponis is an ordained minister. But he seems to be a very exceptional man. Some eight or nine years ago he had a notion that he wanted to come to China and preach the Gospel. He did not stop to consider either expenses or baggage. He just embarked for China. I suppose some arrangement was made on board as to his travelling expenses. At any rate he arrived at Shanghai on faith.

When Mr. Peponis arrived in Shanghai he knew no one. One Mr. Wang happened to take an interest in him and got him a small place to live in. This is the beginning of Mr. Peponis' work in Shanghai. He had no one to back him up then. Then Mr. Peponis met some one in the Pentecostal Mission. He worked some miracles there, and I think cured some sick people. He got to know Madame H. H. Kung and other people of distinction. They all believed in him and admired his faith.

So over a year ago, Mr. Peponis started this "Glory Land Mission." Mr. Yao is one of the friends who helped him start it. The Glory Land Mission is greatly strengthened by having pastors like Rev. K. S. Tsou, who has resigned from Moore Memorial Church for one year in order to do evangelistic work for this mission. The mission has a moving van which goes to villages and other provinces to preach the gospel. For the last nine months this van has travelled more than thirty thousand li and covered four provinces. More than one million people have thus heard the gospel. It cost the mission a lot of money to run this car, but this is no money problem for Mr. Peponis. He has faith. Money has poured in like water. I was told that it takes thirty or forty thousand dollars per year to run the mission. But money is not lacking. Some "big people' back it up.

Mr. Peponis can, I understand, tell "prophecy.' This I learned from a friend, but not from Mr. Peponis.

The mission is starting a Bible institute this fall. Tuition is free. Quite a few people have joined the institute. The mission tries to use the Broadcasting Station for which it is willing to pay. The mission also believes in advertising and pays one hundred dollars or so per

month for it. In one word, the mission spends money like water for the spreading of the Good News. And Mr. Peponis is still going strong. His faith is his strength. He can pray. He is very individualistic in his behaviour. But he is responsble to God. Z. K. Zia.

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Work and Workers

C. L. Boynton Made Honorary Accountant:—Rev. C. L. Boynton, a secretary of the National Christian Council of China, has been elected a member and Honorary Accountant of the Yangtze Advisory Committee of the China International Famine Relief Commission.

E. E. Barnett Accepts Position at Home:—Mr. E. E. Barnett, who has served the Y.M.C.A. in China for 28 years, has been elected Executive of the World Service Enterprise of the International Committee of the Y.M.C.A. to succeed Francis S. Harmon. He has accepted for two years. His new duties begin on February 1, 1937. Mr. Barnett organized the Hangchow Y.M.C.A. in 1910 and worked in that city eleven years. He was national student secretary for two years and then became the senior secretary of the International Committee's staff in China. He was for some years a member of the Editorial Board of the *Chinese Recorder*. He will be missed in China. May success attend his new work!

Christian Leader Appointed to Legislative Yuan:—Dr. T. T. Lew, Professor in the school of Religion in Yenching University, Peiping, and a member of the North China Kung Li Hui (Congregational) has been appointed a member of the Legislative Yuan of the National Government. At the present time he will have a distinct contribution as an educator and a Christian to make to the formulation of national policies. The fact that a Sabbatical year of leave is due him has facilitated the accepting of this appointment. Dr. Lew has thus joined the growing number of Christians participating in the Government at Nanking. Congratulations!

Co-operatives in Hopei:—There are now in Hopei 3,700 co-operative societies in 83 *hsien* under the direction of the C.I.F.R.C. Of there 3,000 are co-operative societies, 497 mutual aid societies and 107 unions. Since this report was made, however, the number has probably increased to 3,855 societies. There are 3,425 societies calling for inspection. If each of twenty-two inspectors inspects an average of twenty-five societies a month some 137 months will be needed. Societies and inspectors are to be divided into four groups in order to facilitate this work.

Chinese Priest Ransomed:—A Chinese priest captured by bandits towards the end of September, 1936, has been freed for a 800 dollar ransom. The missionary in question will not be able to work in the district any longer. The northern section of the province of Szechwan is in such a lawless condition that priests can no longer remain there without being exposed to serious danger of death. The speedy departure from the district of the priest who has been set free has become an urgent matter. When asked by the brigand chief what he had done with a sum of 1000 dollars sent him by the Vicar Apostolic for the rebuilding of a church before the invasion of the region by marauding bands of Reds, the priest answered that it had been pocketed by two of the bandits

who had not handed it over to the common fund. Without more ado the thiefs who had been robbed by their confederates executed the two culprits on the spot. The relatives of the two robbers on whom sentence was passed have sworn to wreak vengeance on the unfortunate priest and are searching for him everywhere. He is at present in perfect safety at Chengtu. *Fides Service*, Dec. 19, 1936.

Neon Church Cross:—The Moore Memorial Church, Shanghai, has recently installed a beautiful revolving Neon Cross on its 140 feet church tower. The Cross is 12 feet high, standing on a base 12 feet high on the top of the tower. The base weighs over 2,000 lbs., and the Cross itself about 300 lbs. The Cross turns very slowly, and is propelled by a specially built motor, imported from the U.S.A., and installed in the base of the Cross. The Cross as installed cost U.S. Gold $265.00: and is the gift of a friend of the church who lives in Stockton, California. Members of the church are enthusiastic in keeping the Cross burning, as is illustrated by the fact that the "Unemployment Relief" of bootblacks pay for the lighting of the Cross for 30 minutes every night.

University of Shanghai Celebrates Thirtieth Anniversary:—On November 20-22, 1936, the University of Shanghai celebrated its 30th anniversary. It was known originally as the Shanghai Baptist College and was, and still is, a joint enterprise of Northern and Southern Baptists. Hon. Wang Shih-chieh, Minister of Education, made a brief address. General Wu Teh-chen, Mayor of Shanghai, spoke in high commendation of the work of the university. Dr. John R. Sampey, president of the Southern Baptist Convention, delivered the principal address. Some 200 alumni were present. A pageant showed the development of the university. Many messages of congratulation were given, one being by Dr. C. C. Chen, a member of the first graduating class. The founders were well represented by Dr. R. T. Bryan, a member of the Southern Baptist Mission, now retired. Under the administration of Dr. Herman C. E. Liu, the president, the university has grown rapidly enrolling now in all departments and schools nearly 3,000 students.

Christianity Enlarging in China:—The churches in Szechwan desire to make the ministry a well-defined and distinct calling with a special college as its unifying centre. Happy is the province which is to have a ministry trained in one college rather than in rival colleges. In this union college as in the union university, the American Baptists, Church Missionary Society of England, Friends' Service Council of England, Methodist Episcopal, and The United Church of Canada boards are to co-operate.

The second development is in regard to medical education. The president of the government university at Chengtu has done a remarkable thing in recommending that the mission university be recognized by the Government as the medical centre for Szechwan. This has emboldened our doctors to press for the setting up of better facilities than are afforded for clinical training by the existing hospitals.

Generalissimo Chiang Kai-shek took a hand in this project by recommending to several societies that they give financial aid. Accordingly, the China Foundation has voted twenty-five thousand dollars silver for equipment, and the British Boxer Indemnity trustees have voted seventy-five thousand dollars silver for new buildings. Friends in America have also shown a practical concern.

The work of Dr. Wallace Crawford, United Church of Canada, Director of Health Education for Szechwan has led to the third development. The university proposed to the board that the teaching departments of public health, sociology and agriculture be permitted to establish demonstration centres. The report of President Dsang showed that already the faculty and students in these and other departments have been doing splendid voluntary work on community and public-health projects. The Student Christian Movement has inspired a work by the students during holidays on behalf of religion, health and agriculture in rural Szechwan. Students of all grades from primary school to university have lately made a good road out of the main highway near the university, and their professors joined them in the manual labor. The students are being taught a comprehensive view of the meaning of Christianity for their people.

Change of Secretary of British and Foreign Bible Society:—After fifteen years as secretary of the British and Foreign Society Rev. G. W. Shepherd has retired from that position, though not from work as he has gone to Australia where he will, for a year at least, take up the duties of General Secretary of the British and Foreign Bible Society. Rev. W. H. Hudspeth, who has been working in Yunnan under the Methodist Missionary Society, has succeeded to the secretaryship. Before coming to the secretaryship of the British and Foreign Bible Society Rev. Shephard worked in Ningpo for twenty years under the English Methodist Mission. During his secretaryship Rev. Shepherd has seen remarkable advance in the circulation of the scriptires in China. Co-incidentally there has developed an increase in Chinese Christian initiative in this circulation. Furthermore, Rev. Shepherd has taken a large part in bringing about co-operation between his own society and the American Bible Society so that now the two are working as one society. In addition Rev. Shepherd has rendered signal service along educational and social lines in Shanghai. For many years he has been on the Educational Board of the Shanghai Municipal Council. For six years he was editor of the *Royal Asiatic Society's Journal.* He was for sometime a member of the Editorial Board of the *Chinese Recorder.* He will be greatly missed. Our best wishes go with him and Mrs. Shepherd in their new field of service and subsequent retirement.

Diamond Jubilee of Religious Tract Society:—On December 9, 1936, the Religious Tract Society of Hankow worthily celebrated its diamond jubilee. Dr. Y. H. T'ang, chairman of the society's general committee, presided. He pointed out that thirty years ago the society's catalogue consisted of a single sheet now it is a volume of 268 pages. Rev. F. G. Onley, general-secretary, dealt in an illuminating manner with the annual report. He drew attention to the increasing demands upon the over-taxed building accomodation. A special appeal was made to raise the diamond jubilee offering of $30,000 required to enlarge existing plant. Rev. James Webster, of the Union Theological Seminary, Wuchang, made the principal address: "Have we not nearly finished," he asked, "the educational work of the church which we, as missionaries, have been engaged in?" Furthermore he declared:—"The work of the Christian church is not to assimilate itself with the world or the state but to preach the gospel, whether men will or not. To extol Christ as the

world's only Savior. If our gospel is only a little warmer than Confucianism, or a little higher than Buddhism, or a little more moral than Taoism, then we have no message. Artistic scriptural porters and an interesting assortment of English and Chinese literature were on display.

Fenchow Station Celebrates Fiftieth Anniversary:—October 4-8, 1936, the Fenchow station of the American Board in Shansi celebrated its fiftieth anniversary. *Fenchow*, December 1936 gives much interesting information on the development and history of this station. The anniversary was held against the background of the tribulation of the last six or seven years. The missionary staff has been reduced from six men and eleven women to four men and six women. Effort in all departments has been curtailed. An evangelistic program started by the late Dr. Pye has found its staff of 222 reduced to 50. Churches and property have disappeared Nevertheless, the fiftieth anniversary registered hope and determination. Speakers at the meetings were Mr. H. C. Chang, general secretary of the North China Kung Li Hui and Dr. C. Y. Ch'eng, general secretary of the Church of Christ in China. Mr. H. J. Wang, secretary of Religious Education of the N.C.K.L.H. led a prayer meeting at each day's close. The speeches frequently outlined the history of the institutions and particular workers. On the final day Dr. C. Y. Ch'eng spoke on "The Chinese Church of the Future" and Mr. E. Ballou on the "North China Kung Li Hui of the Future." The celebration closed with the presentation of fiftieth anniversary gifts at the altar. In spite of the retrenchment which has laid heavy hand on this station the recounting of its past history and achievement engendered encouragement for the making of future history.

Catholic Youth Organization:—With the reopening of the scholastic year the Catholic Youth Organization, founded in 1934 at Aurora University, Shanghai has renewed its activities. This year's president is a sixth year medical student, Mr. Tsiang Hong-li. Each week the members of the association go to the penitentiary in the second district of Shanghai and to Saint Mary's hospital to teach the catechism to the prisoners. They also visit St. Anthony's hospital which is reserved for penniless patients of the lowest classes and go to camps of rickshaw-pullers to teach the children the first elements of Christian doctrine. A special room, provided with books and magazines, is set aside at the university for members of the society. During the scholastic year 1936-1937 they will organize for the benefit of their fellow students a course of lectures on subjects that touch closely the lives of Chinese students and university under-graduates. A student in the School of Medicine and another in the Law School give free lessons to the poorest amongst their fellow students, thus helping them foreward in their studies. *Fides.*

Travelling Libraries in Linchow:—We report another good year in literature, despite having only one library carrier thru continued lack of funds.

The most encouraging thing has been the spontaneous starting of a chapel travelling library in Lai Fau, our liveliest chapel. A local Christian who was anxious to serve volunteered to carry the library route if paid $1.10 per month—bare food money. The chapel succeeded in raising half of this and Presbytery was glad to grant the other half on a project basis, out of funds not normally used for this purpose.

This library is reaching *EVERY* school in this chapel's area, and is

doing an intensive work we have never been able to attempt. I am the more pleased because this preacher has long been silently critical of our regular travelling library, the less so recently since we have concentrated on the non-chapel areas of the field, even though many of the chapels failed to take advantage of our offer to provide books for branch chapel libraries.

Over the course of the last ten years we have succeeded in building up quite a collection of books. I imagine it is as nearly complete as any in China and by now it has duplicates and copies of most of the more widely read books as well. We also have at least one of each Christian periodical in Chinese—the same being true of books. I believe we get some 60 periodicals, including some secular ones—not including several which are extra copies of these. Last time we had time to count, we had some 6,099 books and 1,800 sample tracts, and in the last two years this has increased several hundreds.

This year we made only 2,810 loans (including only three months to Lai Fau) against 4,009 last year with two carriers part of the year. Our total books and periodicals loaned ran to 6,324 which was nearly last years 7,337 total. A. H. Van Etten in *The China Bookman.*

Notes on Sian, Shensi:—Bishop T. K. Shen makes an interesting report on the work in his missionary diocese of Shensi in "C.H.S.K.H." for January 1937. Of Sian, recently brought into the spotlight of public attention, he records some interesting notes. In the last two years the population has increased over 300 per cent. Educated people, graduates of Christian colleges and Christians have come from both east and south. This fact emphasizes the need of an educated ministry. The student population has also increased over 200 per cent owing to the movement into the city of well-to-do families. Better irrigation and the rural co-operative movement have enabled farmers to send their children to the city's middle schools. Over 2,000 took the middle school entrance examinations during the summer of 1936. There are fifteen middle schools and one college in Sian. The students in Shensi are attracted by communistic theories. This provides a strategic opening for work among students to which the English Baptist Mission and the Y.M.C.A. have responded by allocating workers to this field. In Sian and Hsien-yang alone there are over 340,000 registered opium addicts. Government refuges are too few to cope with the problem. The Provincial Governor stands ready to subsidize refuges opened by the churches. Up to date this challenge has not been accepted.

World Religious Populations:—Various calculations are found in different sections of the Press, many of which are far astray from the actual facts. The following is the most authentic distribution of the religious populations available. A striking fact is to be noticed, that the world's population has passed 2,000,000,000.

Christian Religions:—	
Catholics	350,000,000
Orthodox	150,000,000
Protestants ..	230,000,000
	730,000,000
Non-Christian Religions:—	
Confucianists	350,000,000
Hindus	245,000,000
Moslems	255,000,000
Buddhists	150,000,000
Animists	140,000,000
Shintoists	25,000,000
Jews	17,000,000
Others	128,000,000
	2,040,000,000

World Dominion. Oct., 1936.

Shanghai Christian Broadcasting Association:—A Mr. Chang of Hangchow, Chekiang, being one of the regular listeners to our station X.M.H.D., over the air, and having heard talks on public health and hygiene together with the doctrine of Christ, became greatly anxious. One day he came to Shanghai and called on us so as to ask many questions regarding the Christian religion. He said he was a worshipper of Buddha but wanted to accept the true and leave the false. He became interested. A letter was written to one of the pastors in Hangchow. He has definitely accepted Christ and joined the church. He is an earnest Christian. (From one of the Chinese speakers).

A wealthy merchant, on account of failing in business became very weak and suffered much from disease. He listened to the talks given on "Hygiene" over Station X.M.H.D. One day he heard that the method for the cure of nervous debility must be peace of mind. And it was mentioned that any one that expected to secure this peace must go to Jesus Christ and that there was no other way. He was greatly moved. He asked for a Bible. After many interviews, he became a follower of Christ.

A gentleman of Changsu, a town in Kiangsu, was once an important leader in politics. He opposed Christianity bitterly. But when he heard the broadcasting over station X.M.H.D., he began to understand the reality of Christianity, and then repented. He felt his wrong and wrote that he was repenting. He decided to pray and later surrendered to Jesus Christ.

Patients Become Evangelists:—As an instance of how the patients themselves act as an evangelistic agency, let us think of Miss K. She is a young girl suffering from pulmonary tuberculosis. When first she came to the hospital, a year ago, she refused to have any conversation with either Chinese or western evangelists. Gradually this opposition broke down and she accepted books to read. As her health improved, she became willing to talk, and at the end of a few months acknowledged herself a Christian. Since that time she has purchased several New Testaments and posted them to her relations and friends. In particular she keeps up a correspondence on Christianity with her favourite brother in Tientsin and a girl friend who is studying in France. Miss K. backs up her gifts and her letters with constant prayer for the recipients.

Mr. Y., in contrast, is an example of one who, during a short stay in hospital, found Christ to be the solution of his problems. This man, a teacher by profession, and a keen student of Confucian and Buddhist literature accepted with delight the books loaned to him from the in-patient library. Before leaving he expressed a desire for baptism. As Mr. Y's home is hundreds of miles away in another province, a letter has been sent to the church nearest him, asking that the Christians there take responsibility for his spiritual nurture.

The popular education movement promoted by the Chinese Government, is having far-reaching effects in many country districts. Several teachers engaged in this work have been in our wards. One, a woman, expressed the opinion that all religions were equally good, that Christianity was no better and no worse than the rest. From this un-responsive attitude she changed greatly, her facial expression and whole demeanour softening, as the direct fruits of the religion she disdained—the self-sacrificing

service of doctors and nurses—were daily manifested before her eyes. She left us still a non-Christian, but certainly no longer an anti-Christian.

Another, Mr. C., has a position of importance in south Shantung. Before coming to the hospital, he had heard a good deal of the "Jesus Doctrine," but had understood very little. His ten-day stay with us restored his health and sent him back to his educational work to give his people a message that he had never had before. Muriel Pailing, in the *Cheeloo Monthly Bulletin.*

Lepers at Work and Worship:—For some years the Lepers' Chapel at Siaokan has been too small for the numbers attending service, and now that over one hundred and forty men are in residence and more than seventy per cent of them are Christians, the move has at last been made and the chapel enlarged.

The lepers have taken a keen interest in the idea from its inception and were gratified when they were asked to appoint a deputation to consult with us in working out the scheme. Briefly, the plan has been to add two transepts and an apse and thus transform a rectangular building into a cruciform, a point that appeals greatly to the leper Christians.

The number of boy lepers has risen to eleven, easily the highest in the history of the institution, and there seems to be no easy explanation of the phenomenon; it may simply be a series of coincidences. One lad has come from f r-away Canton. They cannot work on the land or make nets like the men, and when a leper has nothing to do he becomes miserable. Their first attempts at study were rather spasmodic, and at length it was suggested that a proper school be started. The boys have been divided into stages according to their previous schooling, and two lepers of fair scholarship are assisting to teach. So now we see the little school complete even to a blackboard and the same school books as others use.

In addition to the responsibility of looking after the laundry work and the care of pigs, etc., the lepers have taken to the rearing of poultry, and have constructed the houses and coops themselves. In time it is hoped that better and larger breeds of fowls may be secured, but it seems as well at this stage for the men to practise on the ordinary Chinese chicken; scientific feeding, trays, perches, seems to them an unwarrantable bother where fowls are concerned! More ground has been laid under cultivation during the year so that now there is no waste land at all, and the men are taking a still greater interest in the beans and other vegetables, and go so far as to make suggestions for improvement. *L.M.S. Chronicle.*

Bible Stories of 1935-1936:—A conspicuous feature of Bible society work in China during the past few years has been the steady marked increase in the sale of whole Bibles. Before 1925 most mission schools bought quantities of Bibles and all students were required to procure them. Then for two or three years there was a sharp decline in sales. Now more Bibles are sold than ever before, voluntary purchases by those who wish to study their Bibles.

Where a revival breaks out in a community Bible sales mount quickly. People who fall in love with Jesus want to know Him better. They find they must study their Bibles to get the mind of Christ. And with that mind comes the quickening of spiritual life which is evident in so many parts of China.

We have many stories of the intense interest in Bible study that has been developing among sick and wounded soldiers in the hospitals, among prisoners in jail —some of them highly intellectual, well-educated men — among students in our schools. Yesterday we sent a hundred pocket testaments to as many boys who were going from one middle school into military training and wanted the Testaments to take with them to camp.

There are direct evidences of what Bible study does to men and what it means to them in daily living. There can be no other explanation of the remarkable demand for Bibles among the Chinese people in Manchuria this year than that its message reaches to the needs in their hearts. There can be no other explanation of the several large contributions by Chinese Christians in these recent years than the gratitude for what the Bible has meant to them. One lady sent in $100 a few weeks ago with this word: "I am very much indebted to you fellow Christians for (my) having derived much benefit from the only great Holy Book printed in your society, ever since my rebirth over twenty years ago, for which I do give incessant thanks and praise to the triune God."

Missionary Martyrs Honored and Reburied:—In October 1930 Miss E. J. Harrison and Miss Nettleton, members of the Fukien Mission of the Church Missionary Society, were ruthlessly murdered by Communists. Both had served the Chinese long and well. For long the site of their graves were unknown. But they were not forgotten. Recently the desire to give them Christian burial found fulfilment in the finding of their graves. Sometime in October 1936 reports came to hand that villagers were willing to help their friends locate their graves in return for payment. Several excursions were made to that end but without immediate result. The explanation is the fear of Communists that still hangs over that section of Fukien where the tragedy took place. In the latter part of November 1936, Dr. Gordon Thompson of Shanghai started out to find the graves, identify the bodies and with help arrange for their transportation for decent burial. He took with him letters from officials in Foochow to the officials in the districts concerned, telling the latter to assist Dr. Thompson in every way possible. These letters proved a valuable supplement to the arduous and zealous labors of evangelists and pastors to the same end. The officials concerned gave willing help. Dr. Thompson was able to charter a bus and was given a guard of ten soldiers to accompany him. Safe conduct was also provided for Chinese workers to go with Dr. Thompson. A party of nine with a platoon of soldiers and their leaders thus started off for Chungan. Dr. Thompson and some of the party did not, however, go all the way. The final quest was left in the hands of three Chinese. After three days word came that the quest had been successful. The bodies were identified. A memorial service was held at Kienyang Church. A short stop was made at Kien-ow also in order that tribute might be paid to the martyrs. On arrival at Foochow the caskets were covered with the Union Jack and buried finally with fitting ceremonies. The British Consul ordered the flag over the consulate to be flown at half-mast. Many of the friends of the two martyrs gathered to pay their last respects. They were interred by the side of the Kutien martyrs, Bishops Hind and Ting officiating.

Christian Co-operation with Government Agencies:—For the past ten years or so this College

of Agriculture has run a number of crop improvement stations and co-operative stations in several provinces in North and Central China. Most of them have already begun to distribute improved strains of pure seed such as Kaifeng wheat No. 124 and Nanhsuchow weat No. 61. On the average they out-yield the best local varieties by 17.7% and 34% respectively. Seeing the result of our extension work the newly organized National Rice and Wheat Improvement Bureau is co-operating with us in it. By contract with the Bureau the college stations are to concentrate their work on the breeding and multiplying of pure seed while the Bureau is to distribute the pure seed thus multiplied to the farmers. At Kaifeng and Nanhsuchow stations alone the Bureau is planning to distribute pure seed sufficient for the planting of some 200,000 mow of land.....

The Ministry of Education conducted a summer school for the first time here in Nanking, with the co-operation of the College and other agricultural institutions, for teachers of agricultural vocations in secondary schools throughout China. Fifteen of our faculty taught in this school. This is the first important attempt on the part of the National Government to improve vocational schools in agriculture. The college has a Department of Rural Education which aims to prepare prospective teachers of vocational agriculture. Without the adequate training of teachers we cannot expect much improvement in vocational schools in agriculture.

The Nanking City Municipal Government, with the co-operation of the College, conducted a summer school for teachers of rural schools in this municipality. Five members of our college taught in this school.

The Department of Agricultural Economics, in co-operation with the Nanking Christian Council, conducted a summer school for co-operative organizers in rural churches for a period of four weeks. There were 40 students in this school. Besides class work they were given the chance to do actual practice at our extension centers at Wuchang, Anhwei and Molingkwan, Kiangsu. With this training they will be in a better position to do co-operative work. *University of Nanking, College of Agriculture.*

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Notes on Contributors

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"Co-operator" is one who during the last few years has travelled extensively in north China and is interested in Christian education.

Rev. Frank Wilson Price is a member of the Southern Presbyterian Mission and is on the staff of Nanking Theological Seminary.

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CHINESE CHRISTIAN ART

I. Woman of Samaria. II. Morning prayer.

(See article:—"Christian Art in China.")